

Catholic School Journal

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Vacation.—It is here, or it soon will be here, and the class routine will be for a time abandoned. Not only the better sort of pupils, but the better sort of teachers as well, look forward to vacation—the time for relaxing the bow. Teachers and pupils who assert that they dislike vacation, that they want to keep up the work of the class-room the whole year round, lay themselves open to suspicion; they give evidence of knowing very little of the real and essential nature of class-room work. Every normal human being welcomes a legitimate change, and such a change is vacation.

For many of our pupils vacation means a season of unmixed outing and festivity. The seashore or the mountains will claim them, or the snorting iron horse will flash them across the continent to new sights and sounds and faces. They are freed of whatever responsibilities may have weighed—if ever so lightly—on their little shoulders, and vacation to them is one "big time."

Vacation means much the same to the professional man who manages to get—or take—a few weeks off. He is wise in his generation, and he makes vacation a period wherein he can repair his wasted tissues, restore his depleted energy and in general take a new grip on life. So off he goes with a fishing-rod and a can of tobacco, wearing his oldest clothes and forgetting to bring along his razors. After his term of play has expired he returns to civilization looking like a cave-man but feeling wonderfully renewed. He gets all he can out of vacation.

In striking contrast is vacation as understood by the teacher, especially the teacher who happens also to be a religious. Here, vacation means not freedom from work and restraint, but merely a different kind of work and a new form of restraint. Some teachers spend so vacationless a vacation that they are never allowed for a single half-day to forget that they are teachers. Is it any wonder that the good die young?

While our pupils are getting a delightful coat of tan at the seashore and while the professional man is sitting on a damp but sanitary rock whipping the stream for mountain trout, we teachers are making things ready for that annual retreat. Now, while unquestionably we need that retreat, while even we like it, it is doubtful if the custom of placing it in the summer vacation represents the acme of practical wisdom. A retreat is magnificent in its way; but it is not magnificent in the way that a fishing trip or a yachting cruise or a walking tour is magnificent.

The retreat over, an unknowing spectator might logically suppose that we should now take some vacation in real and sober earnest. But that unknowing spectator under estimates the zeal of the Catholic pedagog and the maternal solicitude of the Catholic pedagog's superiors! Vacation? Certainly; therefore, let us have a summer institute. In other words, we who have been working, and working hard during the year are now given an opportunity of learning, by working, how to work some more. The best thing about the summer institutes is that they don't last long; for our teachers take them so seriously that were they of longer duration few of us would be able to stand the nervous strain engendered.

But doesn't a real vacation come when the retreat and the institute are both over? Nay, verily. We must now have a little summer school. Having taught all year, we must learn all vacation. The philosophers among us gradually manage to get all the enjoyment they can out of both institutes and summer schools, for philosophers do not let themselves be adversely influenced by their environment; but some among us are not philosophers, and the unceasing strain of school-work during ten months

Current Educational Notes

By "Leslie Stanton" (A Religious Teacher)

and retreats and institutes and summer schools during the remaining two, tends to make them picturesquely delicate in health and victims of that fashionable form of bad temper which we call nerves.

Some day, perchance, in one of our teaching orders a great educational prophet will arise who will insist that the teacher needs a vacation in the popular sense just as much as the child and the professional man need it. And this prophet will insist upon fresh air and plenty of it, and change of scene and change of occupation, and summer courses in tramping, fishing and sightseeing rather than in psychology, pedagogy and the history of education. Under such tutelage teachers may eventually recognize the fact that they are men and women, not mere teaching machines. Such a prophet may not be honored in his own country—indeed, we could name those who would cast at him the first stones; but future generations shall call him blessed.

The Retreat.—While strenuous in a way, the annual retreat rightly understood, may be made to fit neatly enough into the scheme of things. At any rate it ought to make us remember that we are something else besides dispensers of knowledge. The retreat recalls to us our duties as religious—as men and women living in the world but not of it, called to a more rigid practice of virtue, to greater purity of life. For one week we have the opportunity of living as Trappists and Carmelites. We are both teachers and religious, and the retreat is designed to impress us with the importance of both functions. It gives us what we largely lack during the year—opportunity for reflection. We are enabled to draw closer to the sacred things in life and beyond life, to meditate upon the glowing story of Our Savior's earthly mission, to reread those fervid epistles of St. Paul and that wondrously human document, "The Imitation of Christ."

Slowly pacing up and down in the sunlit, fragrant garden, with the pulsing birdsongs and the rattle of our rosaries the musical accompaniment of our thoughts, we can learn much during the days of retreat of the mystery and sweetness and eminent worth and dignity of life. Upon the petty worries and heartaches of the school year we can look back and smile at their remoteness and triviality. For during retreat we learn—or ought to learn—to distinguish between the things that matter much and the things that matter little. This is the season when literally we seek first the kingdom of God.

Lectures.—An integral part of the summer institute is the lecture course, and it is well for us to devote some consideration to this very helpful though frequently misunderstood institution. To begin with, there is the lecturer himself. (Not having been converted by the precisionists who insist on a common gened pronoun in the third person singular, we resolutely refuse to say "himself.") Who is he, what has he done besides lecturing, what has been his experience, what reputation does he hold as a teacher, a writer, a scientist or whatever else he may be? Has he a sound philosophy of life? Is he one-sided and impractical? Is he merely a dispenser of words, words, words? Does he give the impression of meaning what he says? Has he the saving sense of humor? These and allied questions we must ask and answer before we adopt his advice and suggestions into the warp and woof of our intellectual fabric.

We must remember, too, that no lecturer, however brilliant and learned and experienced, is possessed of papal infallibility. He may know ever so many things, but it is quite possible that little we know more than he does on

In wishing all subscribers a pleasant and profitable vacation, the Editors of The Journal desire to announce that with the opening of next school year this magazine will greet its readers with many new features calculated to increase its general interest and practical value. Co-operate with the good work by renewing early and endeavoring to secure a new subscriber or two during vacation.

the subject he is discussing. That fact—supposing it to be a fact—does not make him utterly useless, but it does point out to us the obvious duty of weighing well all that he says.

The right attitude toward a lecturer—an attitude which no sane lecturer would think of resenting—is to regard him, not as a philosopher on a pedestal or a saint in a stained-glass window, but as a human being like the rest of us who stands with his head just a wee bit above the crowd. He is like to us in his tendency to exaggerate, to be more or less consciously the victim of personal bias, to form snap judgments and to be inaccurate as regards some of his facts. A proper and judicious consideration of this aspect of the matter will help us immeasurably to derive pleasure and profit from a lecture course and to form the vitally necessary habit of doing our own thinking.

Taking Notes.—Many university students are slaves to the notebook and too many teachers, when they sit in the seats of the lowly during the summer institute, are prone to sink into the same condition of servitude. The notebook is an excellent thing, and we should be very reluctant—as well as injudicious—to hurl anathemas at the bowed and devoted heads of those who by precept and by practice sanction its use; but we do insist on protesting against its abuse.

We abuse the notebook when we “take down” every word, every syllable that falleth from the lecturer’s inspired and honeyed lips. Such intellectual greediness defeats its own ends and not infrequently results in mental indigestion and writer’s cramp. Besides, let us in our charity consider the feelings of the lecturer. He, good easy man, must now and then have his little joke which he perpetrates according to his lights; but we are unkind if we insist on straightway writing down the pleasantries and keeping it for future reference. We are likely to get it wrong, anyway, for a really good witicism is at its best when it is uttered; but aside from that, our version of the lecturer’s anecdote or bon mot may linger among our manuscripts and eventually turn up as one of our posthumous reliques. Now, few indeed are the pleasant sallies that can safely roll from soul to soul and so forever and forever.

Except where witticisms and similar fringes are concerned, what has just been said does not apply to teachers who wish to exercise themselves in shorthand. But for most of us—and most of us, it is safe to say, are not adepts at phonography—note taking should be a matter of recording the leading ideas of a lecturer rather than the literal reproduction of the lectures themselves. Some of us, indeed, manage, to get along fairly well by taking no notes at all—notes, this is, on paper; but to the devoted attendants at summer institutes the advice, sometimes offered, to dispense altogether with the notebook, savors of a counsel of perfection—it is strong meat for babes.

We shall never go seriously astray in our attitude toward note taking if we hold rigidly before us the purpose of the lectures and the opportunities for our personal benefit that the lectures afford. Not what we “take down” profits us, but what we assimilate. And, to dismiss the subject, we cordially recommend a rereading of Bacon’s celebrated essay, “Of Studies,” substituting “lectures” for “books” and applying the shrewd observations of the Baron of Verulam to the work of the summer institute.

Discussions.—Two small boys were once holding a heated argument—concerning, if I remember rightly, the ethical significance of a certain game of marbles—in the course of which one of the disputants scathingly remarked: “Oh, well, I don’t eat as much as you do, anyway.” And not so very long ago a number of devout ladies were arranging for a tag day for the benefit of a city hospital. The proposal was made that the nurses should invade the streets attired in their uniforms and sell the alluring pasteboards. A vigorous debate followed in which one woman, who had advocated the measure, settled everything to her own satisfaction by proclaiming the fact of her motherhood. “I want everybody present to under-

stand,” she said, “that I am the mother of seven children.”

Both episodes illustrate a pernicious tendency in discussions—especially in heated discussions; namely, a naïve facility for bringing in matters immaterial and irrelevant. The gastronomic peculiarities of the party of the first part in the marble contention had no bearing whatever on the facts in the case which really and specifically concerned the position of one of the agate spheres; similarly, the propriety of the tag day expedient was not affected by the good woman’s having been a mother seven times—or seventy times seven times.

Persons who have followed discussions must recall numerous other instances where reason has thus tottered on her throne, or rather where she has descended therefrom, trailing clouds of indignation, and invaded foreign countries. The tendency is so widespread that more than one wise man has expressed scepticism as to the value of discussions at all. Indeed, impromptu argument is likely to cavort strangely.

And yet if discussion is not impromptu why should it be called discussion? The practice of having the discussion of a lecture or a paper written months in advance has the sanction of reputable custom, but its efficiency is none the less dubious. It results in two or more papers on a given theme; but papers do not constitute discussion.

How, then, are we to avoid the dilemma? By having an efficient chairman. Discussion, to be profitable, has to be inspired, directed and controlled; and this is the work that the chairman alone can perform. On him the responsibility for the discussion ultimately rests. He must be as alert as Argus and as impassive as the stone age. He must even hurt feelings sometimes in the interests of a higher good. His whip hand must rise and fall unsparingly until every argumentative “stray” is running along the foreordained path. And he must have his lariat hanging handy at his saddle bow to lasso the leader of an incipient stampede.

It is human nature to fancy that any parliamentary function in which we have had our say is a distinguished success; but we must admit that this view is colored by personal bias. As a matter of fact, one of the most successful summer institutes which the writer of these notes ever attended was characterized by a total absence of discussion. Sometimes discussion is not needed; at other times it is needed, and when such is the case, the primary essential is a live and capable chairman.

Bilocation.—A zealous teacher attending a summer institute often wants to be in two places at the same time. The demonstration class in vocal expression and that fourth lecture on primary methods are both scheduled for ten o’clock, and how desirable it would be to attend at both! In such a case what are we to do? Why, avail ourselves of one of the many advantages arising from community life. Let the zealous teacher attend the vocal expression class in person and attend the other lecture by proxy. Then, in the evening or at some other convenient time, let the ardent teacher and the proxy compare notes. This device, with all its simplicity, is about the nearest thing to bilocation possible of attainment.

Remember the Children.—Now that the key has been turned in the class-room door and the dust begins to settle on the desks and the playground sleeps in silence almost uncanny, let us not forget our pupils—in our prayers. The little ones, for all we know, need our suffrages more than ever now. For them vacation offers temptations of a peculiarly enticing kind, and they on their part are liable to neglect in varying measures the practices of piety which during the school year were so relatively easy of accomplishment.

“The Proper Study.”—If study we must during the vacation, why not study human nature? Exceptional opportunities are afforded. We visit other communities or other communities visit us. Let us try to discover why So-and-So has acquired the frowning habit, why Somebody-Else has an enviable facility for smiling in the face of things unpleasant, why Yet-Another possesses his soul in peace.

Many teachers make it a point to send in their subscription renewal for the next school year before the end of June. This is a commendable practice, not only in the fact that it indicates a habit of getting things attended to in advance, but it also shows a helpful appreciation of the service rendered by *The Journal* month after month. Any who have not yet remitted for the school year now closing are urged to do so as soon as possible.



The Lure of Summer

By Wilbur D. Nesbit

"For lo, the winter is past, the rain is over and gone; the flowers appear on the earth, the time of the singing of birds is come."
—The Song of Solomon, ii, 11-12.

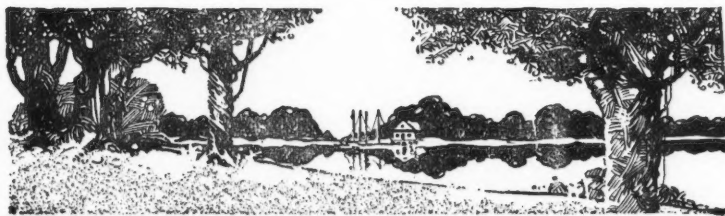
A breeze came lazily along
And to the toiler sang its song;
"The little brook still leaps and flings
It's foam upon the swallow's wings;
The willow's shade, still deep and cool,
Spreads as of old across the pool.

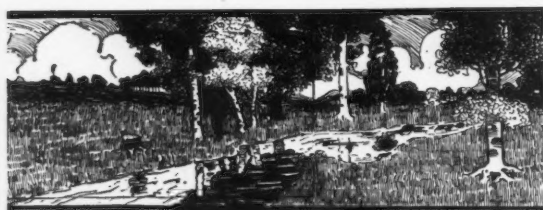
"And down the hill the meadow blooms
Still loose their wonderful perfumes,
And every nodding clover head
Is lush with honey, and as red
As it was when you used to tease
The honey-stealing bumble-bees.

"The willow's shade, still deep and hushed.
The old well chain is brown with rust,
The orchard knows the drowsy tune
Of insects in the afternoon;
They have not changed—field, bird and tree
Are all back where you used to be.

"The old place still remains unchanged,
From none of its old ways estranged;
The lazy fence still loafs behind
The vines with which it is entwined,
And O, the little path still goes
Down through the thicket of wild rose!

"And all of them send word to you—
The shade, the brook, the orchard, too—
That you who felt that you must roam
Turn from it all, and journey home."
It may have been such words as these
Were whispered by the vagrant breeze;
Or did the toiler, all day long,
Sing to himself this luring song?





VALE ATQUE AVE.

By Sister M. Fides (Convent of Mercy, Pittsburg, Pa.).

Farewell to the classroom, hail to Vacation! Perhaps no poetic Childe Roland who to the Dark Tower came and raising the slug horn to his lips blew bugle blasts of victory, ever so deeply enjoyed the triumphant termination of his quest as does many a prosy tired teacher enjoy arriving at the squat round tower of Summer Vacation.

The first indispensable requisite of vacation is rest—physical, mental, and spiritual: complete rest of all the quivering o'erstrung powers of body, mind and soul. For if the religious teacher has been actively alive to all her duties as a religious teacher, she has so far drained self for others in all the various powers of self that she is practically exhausted. Rest, then, and the restoration of equilibrium and re-attainment unto the poise of *Sana mens in sano corpore*. (A sound mind in a sound body) is the first requisite of vacation.

It is seemingly a mistake, a short sighted inappreciation of the "far gain" to rush from one tension to another tension; from final examinations, closing exercises, etc., to feverish Summer School attainments, college work tending to degrees, or belated literary labors. A two weeks' relaxation, complete uncoiling of tension, cessation from strain of any kind should succeed the strenuous ten months' labors of the scholastic year.

The Teacher Taught.

Second in importance to a sound mind in a sound body is intellectual preparedness and sympathetic fitness for the work. This twofold end may be attained by the same means—study, educational ascent, continued conquest of the intellectual unknown. The teacher who ceases to surmount difficulties will soon pass out of sympathetic touch with the pupil who is dully surmounting the daily class-room difficulties. Then, too, the mind that is constantly bending down to the child-mind without ever poising erect or straining upward to a master mind, will, by the irony of natural law, become thus inflexibly bent. "A wit with dunces and a dunce with wits" indicates the standard of that teacher whose dwarfed powers tend ever to the level of the child-mind.

There is another possible evil resultant from the dwarfed mind; it is that of petty class-room tyranny. Many a teacher is Tzar-autocrat, absolute and tyrannic, within the four walls of her terrified Russia.

Beyond Books.

Too bad our college curricula do not announce, nor do our colleges necessarily confer such indispensable teacher-requisites as Balance, Humor, Sympathy, Control, tolerant Self-Knowledge with resultant kindly judgment of others and life-deep toleration, Integrity, a keen sense of Justice, a low, broad, general character-basis founded upon bed-rock Humility. Oh, for a Sheepskin announcing completion in such a course! More to be desired than any other Diploma under the sun; for other testimonials honor intellectual qualities, this would honor moral and spiritual qualities; other recognitions are external, temporal, maybe merited, maybe unmerited, maybe real, maybe sham, but this would have its fac simile upon the immortal soul—real, merited, intrinsic, eternal.

Perhaps those teachers will have acted most wisely with the leisure of vacation who shall therein gain for themselves soul-credits towards that Diploma which Universities cannot confer: who in cloister quietude study the Crucifix and learn compassion for the vexed and vexing multitudes, infinite pity for the suffering, the erring, the ignorant, the little children of the crowded city classrooms. All the solemn life-lessons are in the Crucifix; all the requisite teacher-virtues; all the riches of soul-wealth leading to titles eternal. And peace is in the heart that devoutly studies the Crucifix—that peace which the world cannot give neither can it take away; and hope is there which keeps the old heart young; and faith which fearlessly gazes into the valley of the shadow; and Christ-like charity.

VACATION—A TIME FOR SELF-IMPROVEMENT.

By Rev. Brother James, Xaverian.

We are living in the age of progress. So startling has been the development in the field of science, that we stand amazed and ask, where is the limit of the possible? Parallel with the advance in science, and scarcely less marked, has been the advance in education. Never before in the history of our country, has there been a greater demand for higher education, and never has there been a stronger appeal for more thorough work and more able teachers. It behooves us to respond to this appeal, to rise with our profession, and to keep acquainted with its very movement.

"Who waits to have his task marked out,

Must die and leave his errand unfulfilled."

The educator must be a student, if he would succeed in his calling. Life is necessary to beget life, and food is necessary to sustain life. The food of our intellectual life, and consequently, of our life as educators, is to be found in earnest and persevering study.

True it is that individual study, or self-learning, is at all times tedious and plodding work; but it is the work which enters into every higher art, into every noble profession, where success is sought. The physician must keep acquainted with the discoveries made in the field of medicine, and with the new methods for the treatment of disease; the lawyer must keep posted on the laws and court decisions constantly being made; the author, according to Johnson, must turn over half a library to write one book. So, in every profession, the keystone to success is unremitting study. And, as for nobleness of profession—what profession is more noble, more enhancing, more deserving of individual effort, than ours? We admire the sublimity of thought which made an Angelo exclaim, as he stood before the rough hewn marble: "There is an angel in that block; I am come to set it free." Far more sublime is the thought of the power given to us as educators. Ours is not the task to chisel from the rock the human form, or to paint its likeness on canvas; but, to work on the young mind and heart, to develop into rarest forms of beauty the manhood which lies so latent there.

Self-improvement is a duty we owe to our Congregation. In enlisting under her standard, we promised to devote to her the whole energy of our being. It should be our pride to be in the least way a contributor to her glory. We know that her reputation, her glory in the contest, which education is waging against ignorance, virtue against vice, depend, after the sanctification of members, upon their ability as educators, and, consequently, upon their learning. Let us cultivate, therefore, a love for study; let us form for ourselves a habit of study. If we do so, we will find it to be a source of the keenest pleasure, of a pleasure as far above the sensual as mind is above matter. Was it fame alone, was it money alone, which caused so many learned men in all ages to bury themselves for a life-time among their books; a Bancroft to devote twenty-five years to a history; a Noah Webster to spend thirty-six years in the preparation of a dictionary; a Fenelon to exclaim, that if the crowns of all the kingdoms of the earth were placed at his feet in exchange for his books, he would spurn them all! No; but drinking of the Pierian spring, and tasting the sweetness of its waters, they longed for its refreshing draughts.

Let us try to realize fully the dignity of our calling, its sacred character, and the permanency of its fruit; that, even after our body has been consigned to the grave, and changed into its kindred dust, the truths we have imparted, the principles we have implanted, will continue unto good down the long course of ages. If we work upon marble, says Webster, the winds will destroy it; if we work upon brass, time will efface it; if we build monuments, they will crumble into dust; but, if we work upon immortal minds, if we imbue them with the just fear of God and love of fellowman, we rear a temple which will endure for all eternity.

Need we look for further incentives to keep alive the spirit of the true teacher. No: I feel assured we do not. Let us then be up and doing, and though we do not acquire the love which Fenelon had for study, yet the discipline of labor, and the mastery of self, resulting from our effort to scale the heights of learning, will be no small factor in enabling us to continue and to succeed in the work to which God has called us.

Among Superintendents

Views and Suggestions From Reverend Superintendents of Diocesan Schools.

THE RELATION OF SUPERINTENDENT TO PARISH SCHOOL PRINCIPAL.

From a Catholic standpoint the question of relation between principal and superintendent presents various difficulties. To anyone acquainted with the situation is quite evident that while we use the terms principal and superintendent in our school system, the duties falling to the lot of either do not correspond exactly with those ordinarily performed by the same officers in the public school system.

For example, no superintendent of parochial schools has the right to select, transfer or remove the principals in his schools, for the very evident reason that in about 99 per cent of the schools the pastor of the parish is practically the principal of the school, either by choice or by force of circumstances. True, we find besides the pastor, a director with more or less authority, depending for the greater part on the pastor, who selects this director personally, or accepts the selection made by the superior of the community when he draws his teachers. In consequence the work of the principal is divided. The pastor usually attends to the general discipline of the school, the maintenance of the building and its furnishings, and the financing of the whole undertaking. He leaves to the director all the other duties, reserving, however, the right of final decision in all matters.

Now it is practically impossible to draw a very sharp line in this division, and it so happens that some of the duties are neglected, others only half performed, while in some instances disputes arise.

The superintendent must deal with this divided authority, and the question naturally arises: "To what extent, if any, can he hold the director responsible under such conditions?"

I answer that the director is responsible to the superintendent in proportion, as he is free to perform the duties of a real principal, and that due allowance having been made for the pastor's interference, the superintendent has a right to expect and demand the very valuable assistance, which a director can render in various ways, among which I place **the giving of information** as very important.

While the superintendent is to direct and regulate the whole system in a general way, each unit in his system remains a separate and distinct charge, presenting its own problems and difficulties. The annual visit of one or two days' inspection will not suffice to give him that intimate knowledge of the school which he must possess in order to direct and regulate wisely. He must therefore see the school with the eyes of the director, whose duty it is to keep the superintendent informed at all times of the conditions in his school.

—Rev. O. B. Auer, Supt. of Schools, Archdiocese of Cincinnati, Ohio.

CATHOLIC HIGH SCHOOLS.

Do we need them? This question might be answered by asking: Do we need to guard the faith and morals of our boys and girls when they have reached their teens? Men who know the world will unanimously reply that that is just the time their faith and morals must be guarded. They are then developing into manhood and womanhood and it is a sacred obligation for us to see that such manhood and womanhood is Christian. We need to be intellectual, but we need still more to be honest, high principled and chaste. Our state high schools can give intellectuality. Can they instill honesty, high principle and chastity? No. For they have no foundation on which to build. We must face the situation squarely. The Catholic high school has come to stay. It is necessary. Sacrifice must be made. The parochial schools have proven themselves to be the sweetest burdens Catholics bear. The necessity of guarding the faith and morals of our future men and women just when they most need it, and the advantage of an educated Catholic laity will make our Catholic high schools not a burden, but a privilege. From

the fact that our high schools are a complement to our parochial schools, they ought to be free. Our parochial schools ought to be free, and our high schools ought to be free for a greater reason. I am a firm believer in central Catholic high schools. Greater numbers will attend, emulation will be stimulated. Proficient teachers can be procured and their loyalty and devotion can only be measured by the good that they see they are doing to such a number of the future Catholic men and women. The Third Plenary Council of Baltimore commanded that Catholic parents procure for their offspring a truly Catholic education, and that they protect them against the danger of merely secular instruction. That is sufficient for me. It is sufficient for all Catholics. Build Catholic schools. Let those who have consecrated themselves to the education of youth follow our boys and girls from the kindergarten to manhood and womanhood and all will be well, for it will end well.

—John B. O'Leary, Supt. of Schools, Diocese of Galveston, Texas.

THE PAROCHIAL SCHOOL AND CITIZENSHIP.

The parochial school is as old as Christianity, and in its present form is the outcome of the various views on education that have sprung up in the course of Christian centuries. As such it fully realizes that now one necessity, now another becomes more imperative; that according to the circumstances of the day, some one characteristic virtue is more called for than another, and it is always alive to the demands of real up to date citizenship. It realizes that "in every well ordered civil community there is a tendency making for civilization. Progress is an external and instrumental element in the well being of a civil community; civilization is its intrinsic complement, the goal of its perfection. Progress comprises wealth, the agencies that most effectually produce wealth, what wealth can procure, material comfort, convenience of life and the material aids of refinement. Civilization denotes intellectual and moral qualities that make community of life agreeable, salutary, finished and ennobling. Progress calls for the commercial and industrial virtues; civilization demands something more. A people may for a time be progressive in a high degree and may possess a spurious refinement, deceptive by its appearance, without being highly civilized; and a people advanced in civilization, though lacking in progress. The measure of a people's civilization is their practice—not merely their profession—of the virtues which liberalize ideals and conduct; the measure of their progress is the skill and industry with which they use their intellectual powers to control and adapt to human needs the forces of nature.

The adequate purpose of education, so far as it regards the present life, is to form citizens, that is to say, men and women capable of promoting progress and enriching civilization. But undoubtedly its paramount aim should be to fit youth for civilization, that is to say, for life in a civil community. Men may be induced to observe the law by three motives: self interest, fear of superior physical force, or love righteousness. And unless observance of law springs from this last as the dominant motive, we may have "honored and respected citizens" who are clear sighted enough to see that their business enterprises are more secure under the reign of law, and that it is to their advantage to avoid incurring the risk of legal penalties; but not men possessing the moral attributes of citizenship.

—Rev. John A. Dillon, Supt. of Schools, Newark, N. J.

PAROCHIAL ALUMNI ASSOCIATIONS.

In connection with the sad truth that the vast majority of our children leave school before the completion of the elementary grades is the consideration of a serious weakness in our parish activities. We refer to the very general absence of adequate effort to provide for the moral, mental and physical welfare of our young people after their school days are ended. All too soon are our boys and girls obliged to enter on their lifework, with mind and heart un-

cultivated and body undeveloped. All too soon are they left to their own resources, passing from the pure atmosphere of the school room to the sin-polluted air of the outer world. How necessary then is it to keep them in touch with the emergizing principles, the moral environment of their school days. Opponents of Catholic education sometimes say the fruits of our school system are not always in evidence, and they bring forward as proof of their contention the misdeeds of some who, despite their early Catholic training, have caused dishonor to their family and the Church. As well might we hold that Almighty God is responsible for the sinner's wickedness. Many causes concur to this lamentable degeneracy, but one at least is the lack of organizations that will hold our boys or girls together after they have left school. Alumni and alumnae associations or others of like character do much to continue, to extend, to strengthen the earlier work of the school. Were these societies more common there would be fewer instances of faithlessness to early Christian training.

There are grounds for the fear that our endeavors to supply societies for those who have just left school are not in proportion to the zeal that is manifested for the children of the school or the adult members of the congregation.—Very Rev. P. R. McDevitt, Supt. Schools, Archdiocese of Philadelphia.

INDUSTRIAL TRAINING AND TRADES SCHOOLS.

There is a widespread conviction in educational circles, and it is becoming deeper every year, that the present education of the child is inadequate for his needs and the needs of his country. It is contended that courses of study heretofore have educated the American pupil in the cultural line alone, that they have given little or no attention to industrial training and have not cultivated a liking for the trades. Up to the present, even the manual training that has been introduced into the elementary schools has had for its sole object the cultural knowledge of the child.

One result of this is that the country is in need of mechanics. It cannot supply the demand from the graduates of our schools and therefore must continue to depend upon imported skilled labor. On the other hand, the professions are overcrowded and even the positions to which most of the elementary school graduates aspire are overrun with applicants. Again, it is felt that the present state of education makes little provision for the boy or girls who is compelled, by stress of circumstances, to leave school before graduation; and finally the trend of education up to the present time has been to foster in the pupil a spirit that dreaded toil and knew not the dignity of labor.

This dissatisfaction with the present state of education has led the Legislature of our State, following the lead of other similar bodies, to pass a law this year by which permission was granted to establish industrial and trade schools.

The introduction of such a training into our system of education presents great difficulties and problems alike to the public and the Catholic schools. In the public schools it is proposed to extend more and more the cooking, sewing and shop work in the seventh and eighth grades, making them what might be termed aptitude grades. A ninth and tenth grade will be established in certain parts of the city and these will be called vocational classes. It is not intended to turn out skilled mechanics or tradesmen from these schools, but merely to give them an aptitude and liking for one of many trades; and so to train them for future work in the trades that they may aspire to be not merely finished mechanics but to become leaders and experts in their profession.

We in our Catholic schools will strive to solve these problems as best we may and gradually meet the difficulties presented by this new phase in education. In the new course of study, we have made provision for a more widespread introduction of sewing, and in the syllabus on drawing directions are given for some manual and constructive work. As the resources at hand improve, cooking and shop-work will be gradually introduced.

In the meantime, what, in addition to all this, can the principal and teacher do to meet the difficulties and solve the problems thus presented? In the first place every pupil should be urged to remain in school until graduated. The parents must be appealed to and shown the falseness of the economy that for a present small pittance will deprive them and their children of a prospective higher remuneration and greater success in life, if the children be permitted to finish their course.

During all the school life of the child, but especially in the seventh and eighth grades, principal and teacher should make a study of him with a view to advising him as to the course he will pursue in life. Frequent talks should be given on the different professions, trades and mechanical as well as the others, in which the means, the ends, the difficulties as well as the helps will be clearly presented; and when a pupil has shown a particular aptitude for one branch or profession he should be encouraged, advised and helped. In all these talks the teacher should impress upon his pupils the dignity and respectability of labor in whatever form, and show that the best and most helpful citizens of our republic have been and are now those who did not disdain manual labor. The inventors of implements and machinery and the discoverers, who have unearthed nature's long hidden secrets that have contributed so much to modern progress and have added so greatly to the comfort of life, were sons not only of intellectual endeavor but of real physical toil.

Finally, let us be careful students of the situation, and as the difficulties begin to vanish and the solution of the problem comes nearer to accomplishment, let us all be adequately prepared to introduce whatever may be possible and practical of trade and industrial training in our schools.

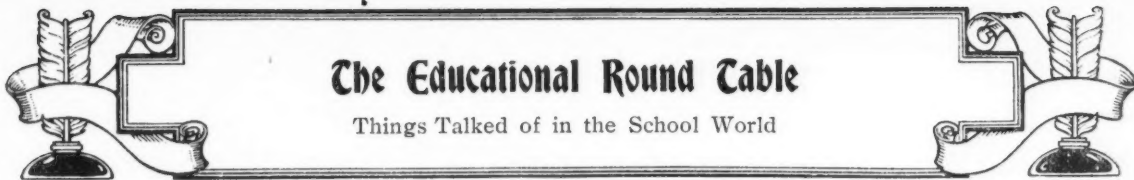
—Report of the Rev. Superintendent of Schools, Archdiocese of New York.

PEDAGOGY AND RELIGIOUS INSTRUCTIONS.

Perhaps the most important principle in pedagogy is that instruction must be accommodated to the stage of development of the child's mental powers. This would seem to be quite an obvious truth. And indeed its consequences have long been recognized in practically every branch except religious instruction. The child mind naturally begins with the concrete and gradually rises to more generalized concepts. To begin a lesson by memorizing a theological formula and then to proceed to analyze its meaning is the exact reverse of the natural method. The formula should be memorized, but not until the child has been led to some apprehension of the truth by the presentation of concrete examples, illustrations and analogies. Only then will the truth have any interest for the child.

Vividness of presentation, again, is important if a truth is to be definitely impressed on the child's mind. Nothing could conceivably be duller than a page of questions and answers unrelieved by a picture or a story, and gotten out in the unattractive form characteristic of cheap catechisms. In this connection it would seem timely to insist that the life of Christ should be made the center of all religious instruction. Here the logical is also the psychological. The Incarnation and Redemption will serve as a starting point from which to develop all the other doctrines of Christianity. And, what is even more important pedagogically, the life of Christ is a concrete and vivid presentation of the principles of Christian living which maintains a perennial interest for all who study it. By a skillful use of the Gospel narrative, the teacher can lead the pupil to arrive for himself at the truths set forth in the catechism, and thus while the instinct of discovery keeps interest at white heat, the pupil will receive motor as well as sensory training.

It is in this last-mentioned feature that a class in religion is differentiated from a class in elementary theology. Religion is very largely a matter of life and conduct. Hence religious instruction that simply neglects motor training is about as useful as a correspondence course in mechanical engineering would be to one who wished to be fitted for practical work. The acquisition of correct habits is inseparable from motor training. Habit may almost be defined as the process of associating definite action with a sense impression or with an idea. Hence in the teaching of religion the child must learn to express in conduct the content of his daily lesson. He learns that he has been made to serve and love God. He must do things that show love and obedience to God, e. g., he will bring flowers for the altar to show his love of God; he will be punctual in attendance as an act of obedience. He learns that Christ was kind and gentle. He must perform definite acts of self-restraint in his dealings with his comrades. This is not to be taken as meaning that a child is not to be taught to do things until it can understand the why and wherefore. Quite the contrary. But in the proper scheme of religious training every item of instruction imparted should be made to have some bearing on action—on conduct and on life.—Rev. Edwin V. O'Hara, President of the Catholic Educational Association of Oregon.



The Educational Round Table

Things Talked of in the School World

GIVE THEM A PLACE TO PLAY.

Plenty of room for dives and dens (glitter and glare and sin);
Plenty of room for prison pens (gather the criminals in);
Plenty of room for jails and courts (willing enough to pay),
But never a cent on playground spent,—no, never a place to play!

Plenty of room for shops and stores (Mammon must have the best);
Plenty of room for the running sores that rot in the city's breast!
Plenty of room for lures that lead the hearts of our youth astray;
But never a cent on playground spent,—no, never a place to play!

Plenty of room for schools and halls, plenty of room for art;
Plenty of room for teas and balls, platform, stage, and mart.
Proud is the city—she finds a place for many a fad today;
But she's more than blind if she fails to find a place for the boys to play!

Give them a chance for innocent sport, give them a chance for fun,—
Better a playground plot than a court and a jail when the harm is done!
Give them a chance,—if you stint them now, tomorrow you'll have to pay
A larger bill for darker ill; so give them a place to play!
—Denis A. McCarthy.

SEX EDUCATION SCORED.

By Archbishop Glennon of St. Louis In Address at Catholic Charities Conference.

Sex education was referred to as an unmoral theory, which, put into effect, would only lead to a still greater evil, in a recent sermon dealing with what he termed "fads and false teachings" of modern charity, by Archbishop Glennon, at the New Cathedral chapel, St. Louis.

Under this head he declared "that abominable teaching, which, under the guise of protecting the children that are born, seeks the destruction of the unborn; or, in other words, abundant life for one, and death for all others, has no place on our program. This inhuman teaching, far from making for the welfare of the race, either for the present, or the future, makes for its ultimate undoing, for which race suicide is indeed a mild definition."

Moral principles of right and wrong taught the child are sufficient, the Archbishop maintained, in the assertion of his opinion for the first time on this agitated question of the hour.

The sermon took the place of the opening address of the recent Conference of Catholic Charities.

"There may be those who doubt the extent or depth of Catholic charity today; there may be those who think we are not doing our duty, as perhaps others are, but if we did nothing else we are doing probably tenfold more in this one work promoted by our faith and charity, the education, namely, in these United States, of a million and a half of children in schools built and sustained at our own expense.

"And in this system of ours may be found, also, an answer to these academic questions concerning child morals and sex education that the faddists of today discuss so glibly. For we would teach our children right and wrong, we would teach what sin is and how sin may be avoided, and, doing so, we cover in principle this entire

question; for, when you teach what is right and wrong in thought and word and deed, you give to every child a form of life amply sufficient for its guidance.

"Disease is the result of sin, and it is totally unsound, and, in fact, immoral to treat disease or its causes and to ignore the laws of right and wrong, for virtue and vice are back of it all. It is only where education is pagan and secular, where children are bereft in tenderest years of religious instruction that conditions arise which necessitate the introduction of these unmoral theories, theories which even if put in force would probably lead to greater decadence still.

"There is one way to purify the school-room, and that is to put Christ there; there is one way to keep pure the child mind, and that is to put him under the care of Mary, the Blessed Mother, with the Christ Child as his companion and friend. There is one education today which is complete and the only one, and that is religious education that today we include in the group of Catholic charities."

A CURIOUS OMISSION.

U. S. Commission of Education in 1911 Report Fails to Notice Great Work of Catholic Schools.

The report of the United States Commissioner of Education for the year ending June 30, 1911, has reached my desk. It is a book of nearly 700 pages and while it treats of almost every possible phase of education, not only in this country but throughout the world, one looks in vain for any notice of the vast system of Catholic parochial schools. Pages devoted to cooking and sewing and manual training and hygiene, etc., only a few lines given to the need of moral training or ethics as our friends persist in calling it.

An interesting item may be found under the head of "The Cost of Public Schools." It reads: "The expense account of our public schools shows an increase from \$214,964,618 in 1900, to \$401,381,747 in 1909, or, about 86 per cent." Then the remark is made that the population, as a whole, is growing more rapidly than the school population. It cost \$2.84 per capita of population to meet school expenditures in 1900 and \$4.45 in 1909, or an increase of 56 per cent. The total expenditure per pupil for common school purpose in 1900 was \$20.21. In 1909 it had increased to \$31.65. "That's going some," to use the language of the street, from \$20.21 to \$31.65 in nine years.

The Catholic directory for 1912 gives the number of Catholic children in parochial schools in this country as 1,333,786. The number at \$31.65 per pupil would amount to the great sum of \$42,214,326. Forty-two and a fifth million dollars saved to American taxpayers. Money is said to talk, and surely this talks in stentorian tones. When will justice be done here in America where it is said in the organic law of many of our States that religion, morality and education being necessary for good government, schools and the means of education shall always be fostered?—Rev. L. W. Mulhane, Ohio.

IMMEDIATE PREPARATION OF THE TEACHER. The Day's Lessons Require Planning on the Part of the Teacher, an Important and Frequently Neglected Matter.

Few teachers consider themselves equipped for their work nowadays unless they take extra courses every year. It may be an institute course, or a summer normal or a special course to obtain a higher certificate or cover a weak point. Self-interest alone requires the teacher to keep up with the pedagogical times, and this invariably means the pursuit of certain courses of study. This is not always an optional matter but usually a matter of necessity. A standard of qualification is set, and teachers who cannot reach it are required to make place for those who can.

All this may be called the remote preparation. There is another feature, however, connected with teaching which, although more optional, is none the less necessary. That is, the immediate preparation, no matter how many certificates and diplomas and distinctions they may have, teachers who enter the class room in the morning without having refreshed their memory on the subjects to be treated during the day, without having a full grasp of those subjects, so that they can discuss and explain them without reverting to books during class hours, are doing an injustice to their pupils. To give an illustration: The person who tells a class to study ten pages of history, for instance, next day, is not a teacher but an automaton, or rather, a piece of useless lumber. If there are important points in ten pages of history, the real teacher will emphasize them, point out the reasons of their importance, and show their connection, if any, with the political, industrial and religious influences that make or mar the path of progress.

What is said of history may be said, *mutatis mutandis* of every other subject. The usual drudgery of the reading lesson may be much relieved by giving an epitome of the matter therein contained the previous day. All this calls for immediate preparation varying according to circumstances, from minutes to hours before the class work of the day begins. Nor is the immediate preparation confined to recitation lessons, but extends to examination and correction of themes, by which the teacher requires a more intimate knowledge of the pupils' limitations, with the resultant scope for help and correction that occur during class hours.

In fact, anything connected with class work is in some respect a subject for immediate preparation, from which it follows that the teacher's time is by no means all his own outside class hours, but rather that the work done outside class is as important as the work in class, and the teacher who neglects it is unworthy of the calling so closely allied to man's temporal and spiritual welfare.

—Rev. J. T. Nicholson, Houston, Texas.

SCHOOL HYGIENE.

A Brief Resume of Considerations Important for Health of Teachers and Pupils.

But the primary thing to be considered in the hygiene of a school, whether regarding furniture or curriculum, is the point where it affects the individual child. Within the last few years people have become aroused to the fact that bodily development must keep pace with mental, or that health and education must go hand in hand. Moreover, the statistics of the leading colleges prove that the highest bodily attainments are accompanied by high mental attainments. Consequently in European countries at present much is being done to improve and conserve the health of school children. The hygiene of school, however, consists, not so much in furniture and equipment as in the use that is made of these things. It is possible to have a school furnished with best ventilating apparatus, and have poor ventilation; lavers and lavatories, and dirty children; a school doctor and a continuous spread of germ diseases. The first step in the hygiene of a school is increased knowledge on the part of the teachers. The teacher should be able, from habitual observation, sympathy and experience, to discern at a moment's glance symptoms of illness. Teachers are the advanced guard in this health campaign. It depends ultimately on their knowledge and convictions whether an individual child is, or is not, brought up in that fullness of health which it should be the first duty of educators to promote.

The Effect of School Habits.

Habits formed during school life will yield permanent effects of either good or evil. For this reason it is all important that children should be taught to stand correctly; to sit correctly; to walk correctly; to breathe correctly; in reading to hold the book correctly; in writing to hold the pen correctly; in singing to use the voice correctly; in speaking to open the mouth and enunciate correctly.

It is clear that it is not so much what work children perform in school as how they perform it, which is real training.

Medical inspection is an invaluable aid to the teachers. In cases of sick headache or sore throat, often premonitions of disease, a teacher, no matter how well-informed or experienced, hesitates about dismissing a child. Now when we realize that one such child, carrying on his body

or in his clothing the living organisms of disease, can infect a whole classroom, we appreciate the advantages of competent authority to uphold the teacher. In cases of epidemics surely nothing is more satisfactory on opening school in the morning than the assurance that one's charges is, at least for one day, free from infection. Only teachers of long experience, however, can fully appreciate the value of such vigilance.

In one school where much has been done toward safeguarding and promoting the health of the children, the following hygienic measures have proved satisfactory: The school building, a model in construction, is kept always in a thoroughly clean condition. The Pastor, in company with the janitor, examines the building once a month, noting order, cleanliness and needed repairs. He receives the regular report of the Medical Inspector, also those of the Principal and the teachers regarding the condition of classes, and individual children, and holds teachers' meetings every two months, at which meetings these reports are discussed.

Medical Inspection.

The Medical Inspector visits the school once a day to attend to any doubtful cases which may be submitted to him by the teachers, and he examines twice a year all the children in the building. No child is admitted to the school after an absence of three sessions without the "O. K." of the Medical Inspector. In case of contagious disease the classroom where such disease was discovered is immediately fumigated. Exercises in calisthenics and deep breathing are given twenty minutes each day, the time being divided in the upper grades into two periods, and in the lower grades into three periods.

All common portions of the building are cleaned by the janitor—the halls, stairs, cloak rooms and toilet rooms once a day; the walls once a month. He attends, also, to the sanitary conditions throughout the building. Each classroom is cared for by its occupants, the task being rendered comparatively easy by the floor oiling, which is done by the janitor.

The hygiene of school is promoted by negative as well as by positive efforts. Following are some trifling ways and means:

1. Do not allow children to use the same pen or pencil. Disease is thus contracted.
2. Do not refuse a child water to drink; health is better than convenience.
3. Do not allow children to drink from the same cup. Ask your Pastor to supply a drinking fountain.
4. Do not allow children to sit or stand for a long period with their arms folded. Contracted chest and difficult respiration are the consequence.
5. Do not delight in a crowded classroom; rather weep, and ask your Pastor to remedy the matter.
6. Do not give long home lessons—eyesight and physical health are compromised. Five hours of steady application are sufficient.
7. Do not refuse children permission to leave the room. A good arrangement is for each class to leave the room at a particular time, thus affording opportunity for thorough ventilation.

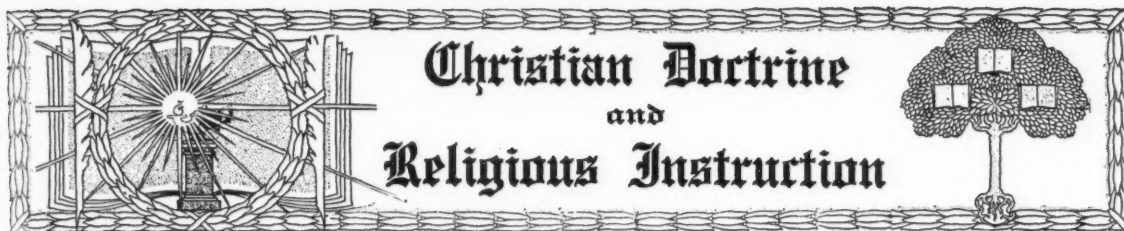
"Health, harmony and happiness are the heritage of man." Do not deprive your children of any part of their birthright.

—A Sister of St. Joseph, Massachusetts.

WHAT SMOKING DOES FOR BOYS.

Schools Should Prohibit Smoking Among Boys, Especially Those Under 15 Years of Age.

A certain doctor, struck with a large number of boys under 14 years of age whom he observed smoking, was led to inquire into the effect the habit had on the general health. He took for his purpose thirty-eight boys, aged from 9 to 15, and carefully examined them. In twenty-seven he found injurious traces of the habit. In twenty-two there were various disorders of the circulation and digestion, palpitation of the heart, and a more or less marked taste for strong drink. In twelve there was frequent bleeding of the nose, ten had disturbed sleep, and twelve had slight ulceration of the mucous membrane of the mouth, which disappeared on ceasing from the use of tobacco for some days. The doctor treated them all for weakness, but with little effect until the smoking was discontinued, when health and strength were soon restored.



SCHOOL DEVELOPMENT OF CHARACTER.

By Rev. Bernard Feeney (St. Paul, Minn., Seminary).

The net moral results of our Catholic schools and colleges are good; but, with priests and religious as directors or teachers, they might be better. Improvement is possible both in the intensity, thoroughness, practicalness of their moral training, and in the number permanently benefited by it. This statement is no disparagement of our schools and colleges. It implies solely that they are growing, but have not yet attained their fullest development. To contribute a few suggestions that may help fellow teachers to higher achievement in the moral department of their work, is the object of this paper.

1. Keep the end of Catholic education before you. It is to make Christians, not scholars. You teach secular knowledge, partly as a preparation, for the fuller and more intelligent apprehension and appropriation of Divine Truth, partly to equip true Christian men and women to take their place in society and heaven it with the Gospel, partly also to save our youth from the poisonous influence of science without God or His Christ. If you keep in view this primary end of your work, you will have an unflinching and effectual antidote against the weariness and disgust that come at times over all of us. It will give you zest and motive for the drudgery of the classroom. It will react on your pupils, giving your lessons in religion an interest, effectiveness and vitality, an appeal to the emotions, and a bearing on personal conduct, that the clearest intellectual exposition could never impart.

Individual Character Estimates.

2. Study character of each pupil. The religious and moral instruction of an entire class, if practical and persuasive, does much for the formation of Christian character; but there is much that it cannot do. Every child lives in a little world all its own, which you or I cannot reach directly, the constitution of which we can only infer from external signs, and the inmates of which—thoughts, feelings, desires, plans—are studiously hidden from the outside world. That invisible child-world is the factory in which character is formed and developed; and only as far as the teacher influences the special thoughts, feelings, desires and plans of the individual pupil, does he become a factor in his religious and moral growth. The springs of action are part of personality, and therefore appropriate to the individual, not a property common to the race. Hence, a motive of right conduct urged on a class will not effect the same result in all; because it has to pass through the alembic of each pupil's mind before it sets the volitional-executive faculty in motion toward its acceptance, rejection or one or other form of compromise.

3. Be slow to recognize moral development in every singular manifestation of child-piety. Some children have been spoiled for life by being made models for class imitation. Yet encourage them, and be indulgent to their occasional backslidings—except meanness, tale-bearing and hypocrisy.

Fear and Love in Developing Morality.

4. School discipline, however necessary, is but a negligible factor in the development of character. Fear of the rod never made a child moral, unless the child recognized that the correction was merited and was administered with a loving hand. The good order, religious decorum, daily hearing of Mass, weekly Confession, and frequent Communion, enjoined by rule and assured by strict supervision in many schools, do not always imply wise moral training. Conviction, persuasion, and a sense of unforced choice condition the formation of good habits from good acts. Twenty years on the treadmill do not induce released prisoners to continue the exercise. When a child recognizes that an act is wrong, the hurtful consequences of doing it create a rational fear that should

be developed; for such fear is a root-element of human nature. But to terrorize a little one into doing something unpleasant, which it does not understand, and the goodness of which is not adequately explained to it, is not moral training.

Example of Teacher a Potent Factor.

5. But, religion excepted, the most potent school factor in the development of character is the example of the teacher. It would be hard to overvalue this factor; yet, ordinarily, intellectual qualities are more regarded, to the incalculable detriment of society. Favoritism, bad temper, despotic rule, dubious veracity, disrespect or disregard of superiors, discontent with work, careless teaching, lack of preparation, coarseness, vulgarity, slang—these occasional defects of teachers are not wholly unknown in some schools and colleges of the present day. Needless to say, they retard the moral growth of pupils, and in special cases, endanger the first principles of religion in many. As a drop of ink will tincture a glass of water, so one moral defect discovered in a representative of religion will color the child's estimate, not only of him, but of all he stands for. Yet it is not mere absence of moral defects, but the beautiful, fascinating, inspiring, manifestation of positive goodness, that will supplement the action of grace in the formation of child-character. When such manifestation is begun in the Catholic home and continued, without break, in the Catholic school, with no counter-currents of bad example, the best possible results may be expected. Then parents will receive full value for their outlay on their children's education; and the intelligent, religious-minded men and women we shall give to the next generation will be a consolation and support to the Church and a blessing to society.

METHOD AND PERSONAL QUALIFICATIONS IN THE TEACHING OF RELIGION.

By Rev. John J. Ford, S. J.

Method, in general, means the shortest and most appropriate way to acquire or communicate to others an art or science. It is the form in keeping with the unchangeable laws of the human spirit, or the sum of psychological laws and rules according to which a science or art is logically arranged and easily communicated to others. In religious teaching, which has for its end not only the enlightenment of the understanding, but also, and even more so, the formation of the will, it is a fixed rule for the religious formation, intellectual and moral, of man. Methodics is the art or science of method and teaches the norms and rules to be followed to attain the scope of education. It is general or special, according as it extends to every kind of teaching, or only to a particular branch. There are those who hold that the supernatural character, origin and end of catechetical instruction, ordained as it is to educate the Christian for life eternal, render the art of method quite unnecessary. The help of divine grace, say they, charity, zeal, good example and natural capacity perfected by supernatural means are quite sufficient for the success of a catechist, and that the art and science of method mechanically learned and applied is fit only to make pedants. The answer to this is that we should not go to either extreme. We should not be methodomaniacs, but neither should we look upon the art of method as useless in this case or unnecessary. Methodics, it is true, gives us only the technique, and this must be animated by the ability, the authority, the life and zeal of the catechist, and above all by divine grace. St. Gregory the Great says, "Any preacher can reach the ear, but not every preacher can reach the heart of the hearer."

It is assuredly of the highest importance for a teacher, and particularly a teacher of the art of arts and the science of sciences—Religion—to be possessed of the endowments

that will qualify him for his exalted position. These qualifications may be reduced to four—authority, love, prudence and disinterestedness.

The Importance of Authority in Education.

He needs, above all things, authority. To educate means to form man, to get him ready for the working out of his destiny, and, in this case, his eternal destiny. Strictly speaking, God alone can accomplish this. Education is, in a certain sense, a continuation, consummation of the creative act, and it is only through God that man may take a share in it. All legitimate educators, parents and their vice-gerents, teachers properly so-called, and the Church derive their authority from God; it is in His name they perform the duties of their office. They must consider themselves the representatives of God; in His name they are entitled to ask for their pupils' reverence, obedience, confidence and love. But as far as human frailty allows they must also become before their charges the living expression of God's mind, and in their ways represent His divine method of education. This is the genuine concept of authority. How deep, true and sublime was not the fulfillment of this in our Lord. He is not merely an educator sent by God great in the power of an authority derived from another. No, He is God and Educator in one and the same person. "This is my beloved Son in whom I am well pleased, hear ye Him."

Christ always laid claim to this primary qualification in the work of education: "Ye call me Master and Lord, and you say well, for so I am." "One is your Master, Christ." "I am the way and the Truth and the Life."

Love of Children a Requisite.

But the very fact that the educator represents God and the parent, and in their name is entitled to love and confidence, requires him to be possessed of love, especially for the young, the age that stands in particular need of education. The person in whose breast there pulses not love, special love for the child, should never enter on an educational career. Such a person may become an overseer or a taskmaster for the young—an educator never. Without love there is no representation either of God or the parent; without love there is no furthering of the work of education. Would you secure an educating influence over your pupil? You must first win his love and confidence. But love alone wins love. Hence the educator must possess a loving, sympathetic heart; in his dealings with his charges every word, every act must be fragrant with the aroma of love. He must be an atmosphere of love. Oh! how beautiful an exemplar is Christ in this particular trait. His was a generously loving heart. The overflow of His love poured forth in streams of blessings for all, particularly for the distressed, and above all for children. You all are familiar with the instance chronicled by the Evangelist. One day mothers brought their wee ones to the feet of our Lord to have Him bless them, since this was the only spiritual favor they could receive of Him. It was then that He uttered those memorable words, "Suffer little children to come unto me, and hinder them not, for of such is the Kingdom of Heaven." And what grand motives for respect and love our Savior expressed in that utterance. To Him the little ones are the favorites of the angels and of His Heavenly Father; they are His little brothers and sisters, and coheirs of His kingdom to which they already possess the title-deed in sanctifying grace and her queenly train of supernatural virtues.

Not a few passages of the Gospel might be quoted in illustration of the readiness with which the children approached Our Savior; of the peace and ease they enjoyed in His presence. Such ought to be the case with every educator.

Patience a Cardinal Virtue.

Queenly love can maintain her savor only when in the company of compassion, of meekness, of patience. You may also call these virtues the happy fruits of the presence of love. Owing to defects almost universally inherent in youth, weakness of character, levity, superficial ways, and forgetfulness, owing perhaps also to misdirection on the part of early teachers, the work of education is truly an arduous one. The educator who wishes to secure proper results requires an inexhaustible stock of patience. According to St. Thomas the teacher or educator wins for himself a sort of martyr's crown precisely in reward for his patience. How much meekness and

patience do we not find in our Lord's work of instruction during His public life. He practiced patience when dealing with dull disciples, with a people all importunate, forward, selfish. In the face of indifference and political spirit on the part of the great, under the scanty results of His untiring efforts, He never allowed a word of complaint to escape His lips. The source of this? His heart. He was patient beyond compare because He was all good, all loving.

Impatience bears the stigma of impracticability and foolishness. It argues lack of knowledge of human nature, and is doomed to utter sterility for good. Moreover it is the prolific source of countless mischief whilst "patience hath a perfect work." We may not be endowed with our Savior's power of miracles; but in imitation of Him we can practice patience. This virtue comes nearest to the gift of miracles in its effects upon mankind. It secures respect, it wins hearts, it draws down the blessings of the Cross.

Providence and Zeal.

The third qualification of the educator is prudence even in the midst of most fervent zeal. Christian prudence aims only at what is truly good and chooses its means accordingly. It is the first requisite in those who would direct others. Without it nothing can be brought to a happy issue. Knowledge of mankind, self-control, the gift of counsel, prayer—such are its causes, indispensable companions and blessed results. How wise and prudent our Divine Savior showed Himself in all things. How judicious He was in His dealings with His enemies, how moderate and how self-possessed. This moderation never left Him one instant, not even when fired with the holiest indignation.

Finally we must admire in our Lord His majestic trait of unselfishness and utter blamelessness. "All for love and nothing for reward." His justice as in the case of Mary and Martha, and the mother of the sons of Zebedee. His very enemies are forced to the admission that He is sincere that He teaches God's ways, that He is not a respecter of persons. He is indeed the born King of Truth—the most perfect ideal of a teacher. But while it is most certain that a great deal depends upon the teacher and that he should have the necessary qualifications, it still holds true that if he would succeed as a teacher he cannot afford to neglect method. Grace with its divine illuminations and inspirations works on nature according to the psychological laws of nature. But methodics is founded on those laws, and its necessity and usefulness are confirmed by the authority and experience of the greatest catechists. To teach catechetics well is an art, and for an art you need an artist. But an artist, however gifted by nature, is formed and perfected by method. And this is all the more necessary for the catechist as his art is the most difficult of all.

Vocations.—Our teaching orders need vocations. The sisterhoods are clamoring for subjects and the teaching brotherhoods are all in sore need of recruits. If we are going to get subjects at all it seems perfectly obvious that they must come from our schools. Occasional talks on the subject of the religious vocation will help somewhat. Needless to say, prayer is the peerless agency by which vocations may be developed.

Vocations to the teaching brotherhoods need especial emphasis because they are frequently overlooked. Not long ago I heard of a good Catholic man who met a Christian Brother and was favorably impressed. "Why," he exclaimed, in speaking about it afterward, "that man is bright enough to be a priest!" Obviously, his conviction was that the brotherhoods are merely a sort of sacred enclosure for the survival of the unfittest. It may be well for all of us to remember that a vocation to a brotherhood is a call distinct and definite; it has but little in common with a call to the priesthood, and the intellectual requisites of a teaching Brother are not less rigorous than those of the priest.

The Essential Truths.—Frequent reviews are necessary in the teaching of Christian Doctrine, and those reviews should deal especially with the essential mysteries of our holy religion. The purpose of the recapitulation work will be in part attained by a weekly period of rapid-fire questioning concerning the doctrine of the Holy Trinity, the Incarnation, Grace, the Sacraments and Sin.

Elementary Agriculture—The Story of Wheat

By Grace Marian Smith, of the I H C Service Bureau, Chicago

The fields of wheat ripple yellow and beautiful in the summer sun, the click of the binder makes inspiring music as the tall stalks are gathered in by the harvester and returned to us in beautiful, symmetrical sheaves; all the air is full of music—the music of the reaper in the busy fields of the nation.

It is a time of gladness, of busy-ness, of plenty, and of promise. Even when the harvest is not as plentiful as it has been in some other years, it still carries with it

the spring wheats are harder than the winter wheats. The Blue Stem, and Scotch Fife wheats, which are largely grown in Minnesota, and the Dakotas are considered the best in the world for making flour for bread. Both of these varieties have a red kernel.

In some of the colder European countries spelt, which is a sort of cousin to wheat, is grown. This makes an extra good pastry flour, but because of the extreme hardness it requires a special machine for grinding. In southern Europe a variety of very hard wheat is grown, from which our macaroni of commerce is made. This wheat has been introduced into the United States, but in our climate it soon becomes softer. The macaroni made in the United States is made from our own hard wheat.

In dry countries, and where strong winds prevail, a narrow leaf kind is best, because evaporation thru the leaf is less rapid. A straw which is pliable enough so that it will bend and not break before the wind, and ears that are close-bearded so as to protect the kernel, both from the elements and the birds, are some of the safeguards with which the wheat of some regions is protected.

Near Florence, Italy, they raise a kind of wheat which has a very small straw. The plant is pulled, not cut, while it is still green, so that the straw can be handled without breaking, for this is the straw from which our Milan, and Neapolitan, and Leghorn hats are made.

What is known as "mummy" wheat, found among the pyramids of Egypt, has a head which branches, producing several different heads to each stalk. This is not altogether an advantage, as the heads are inferior to those where there is only one head to a stalk.

On the other hand, branching at the roots or "tillering" is considered very desirable, as it increases the yield without seriously affecting the quality, and in breeding for a new variety we try to produce one which tillers well.

In selecting a variety for any particular locality, it is important to get a kind which has been proved suited to the climate and soil, and one which can resist the diseases and pests to which wheat is subject. The State



An old harvesting scene in Finland.

The men use an odd long-handled sickle to cut the grain and the women follow along binding it by hand.

enough of promise to buoy up the spirits of the country.

Do you know that at the harvest time every buyer of commodities in carload lots figures on delayed shipments because of the difficulty in getting cars? The cars are rushed to the western depots to receive the millions of bushels of wheat for which a hungry world is waiting. And the banks of New York City send in return millions of dollars to the banks of western cities to be used in paying for this most important grain crop.

Don't let this statement mislead you. Wheat is not the largest crop the United States produces. Corn has that distinction. The world production of wheat is hardly equal to that of corn in bushels tho it probably exceeds it in value. But wheat is the cereal most widely used as food for human beings.

In 1911, the United States produced about 621,000,000 bushels of wheat worth about \$600,000,000. This sounds like a large amount but Assistant Secretary of Agriculture Willett M. Hays says that the low average yield of wheat per acre (12.5 bushels) is a national disgrace. He says that in order to increase the yield, we must study and treat our soils, and select pure bred seed of a variety suited to our section.

The wheat plant is so old that we cannot find when it was first cultivated for food, nor to what continent it belongs. It is one of the most adaptable of the cereals, and acclimates itself to widely varying climates and temperatures. Specimens have been found in Norway as far north as 65 degrees latitude, and in Switzerland as high as 6,500 feet above sea level. It also grows in the Malay Archipelago, at the Cape of Good Hope, and the Straits of Magellan, and in the region of the lower Volga. The territory of the lower Volga is supposed to be subject to the greater extremes of climate than any other locality.

More than three hundred varieties of wheat have been produced by experiments and cross fertilizing, but only a few varieties are cultivated. There are spring wheats and winter wheats, tho these names refer more particularly to the time of year at which the wheat is grown; hard wheat and soft wheat; beardless and bearded varieties. Hard wheat makes better flour for ordinary use than the soft wheat, and in North America



Harvest scene at Chihuahua, Mexico.

Experiment Station will tell us what variety is best for our locality.

Rust and smut, the Hessian fly, and the chinch bug are the principal enemies the wheat grower has to fight. We have not space here to tell about the measures which have proved most successful in fighting them, but the bulletins issued by the United States Department of Agriculture, and the article "The Wheat Crop" by Waldo F. Brown on page 91 of the booklet "For Better

Crops," issued by the I H C Service Bureau, both contain valuable information on the subject.

It is thought that emmer, which grows wild in Mesopotamia may be the original parent of all the different varieties of wheat. Having grown on the plateaus of Asia for many centuries, it has become adapted to the dry climate, and is being introduced into this country for the sections where rainfall is light.

It is interesting to note that some of the people of very early times knew almost as much as we do about correct farming methods. Vergil, the Roman poet, who



A Header at work in a Kansas wheat-field.

In the states west of the Mississippi, particularly Kansas, Nebraska, Wyoming and the Dakotas, a machine called the header is in common use. This machine cuts the grain close to the head. This saves handling a large bulk of straw and makes it possible to cut a much wider swath. The ordinary binder has a six to eight-foot cutter bar; the header cuts from ten to fourteen feet.

lived a century before Christ, in his "Advice to Husbandmen," wrote: "First learn the peculiarities of your soil and climate. Plow the fallow in early spring, and plow frequently. Either let the land lie fallow every other year or else let spelt follow pulse, vetches, or lupine. (Spelt is the hard wheat which is still grown in some parts of Europe. Vetches are used as a cover crop in the Southern states).

Repetition of one crop exhausts the ground; rotation will lighten the strain, only the exhausted soil must be copiously dressed with manure or ashes. Harrow down the clods, level the ridges by cross plowing, work the land thoroly.

"Irrigation benefits a sandy soil, draining a marshy soil. Harrow up the weeds, cut down all that shades the crop. Some steep seed in soda and oil lees to get a larger produce. Careful annual selection by hand of the best seed is the only way to prevent degeneration."

Pliny tells us about a reaper that was used in Gaul in very early times. This reaper was merely a sort of a box into which the heads were dropped as they were stripped off by a set of fingers. (This crude machine bore some resemblance to the stripper-harvester now used in Australia.)

How is it that knowing these things agriculturists were able to produce so little? It was because every man had to be at work raising enough to eat tomorrow. No one had time to study the very wise advice which Vergil gave. No one had time to study out a way to cut grain by machinery so that all the world might be fed. No one had time to study hygiene, and learn that simple, wholesome foods, pure water, fresh air, and exercise would cure most of the diseases. So in the fourteenth, fifteenth, sixteenth, and seventeenth centuries three-fourth of the population of some countries died from plague and famine.

No wonder that artists, musicians, and poets starved to death! No wonder the world stood still!

The old picture of the women following the long line

of men across the field, ready to bind the sheaves as the wheat falls before the cradle of the reaper, appeals to our romantic sense. It calls to mind the days when lads and lassies worked together with a simplicity and freedom from convention that is idyllic. We have heard the songs and stories of those days, and in our desire to return to outdoor life and sincerity, we think with a touch of regret of the good old times.

But it is only our sentiment, and not our judgment, which longs for a return of the old order. Plain common sense, based on a knowledge of all the facts, makes us glad we live in this Year of Our Lord Nineteen Hundred And.

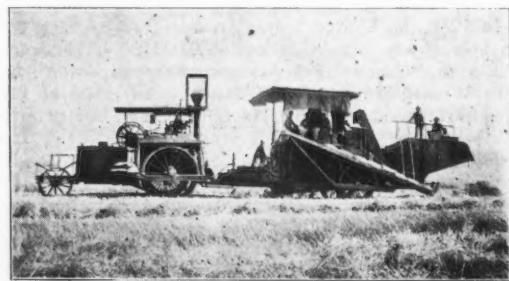
Common Sense has no desire to return to the days when not only all the men, but also all the women were required to go into the fields to gather the grain crop. Even our summer vacation was arranged, when Oxford College was founded, away back in the fourteenth century, in order that the students might assist in the harvesting.

With the crude implements then in use, it took every man, woman, and child to gather the harvest during the few days when it was in the proper condition.

You know that wheat must be cut just at the right time. If it stands in the field after it is ripe, the glumes or chaff scales separate and let the grain fall to the ground, where it is lost; the stalk becomes dry and no longer stands upright; the rain may come, rattle the grain out of the head, and beat down the stalk. Down and tangled grain is very difficult to cut.

When wheat was cut by hand, only a limited amount could be grown, because even with the help of the students from the colleges, and the women and children, the people could take care of only a little patch of grain during the few days when it was just exactly ripe enough. You know that in what we call the old world, people farmed only a small number of acres. Even when a man owned a large estate, much of it was in forests, game preserves, and pasture land, or planted to root crops. The old countries were densely populated, and a number of tenants lived on each farm.

So for many thousands of years the men who tilled the soil planted only a few acres of wheat, because they could reap only a few acres. Every man, or to be exact, ninety-seven of every hundred men, raised what he needed for his own use. Only three men out of every hundred could be spared from seeding and plant-



A combined Harvester and Thresher such as is used on the Pacific coast. This machine has a 26-foot cut. Notice the sacks of grain in the chute.

ing. That meant that only three men out of every hundred could be merchants, doctors, lawyers, teachers, preachers, and government officials.

Then some bold navigators sailed into the West, and discovered a continent. Some equally bold men and women came over to live in the wilderness. There they were—a few hundred huddled on the New England coast, and the seven million square miles of the North American continent stretched away to be had for the asking.

Several generations came and went before men rea-

ized what a big country it was. But there was the land for whomever would occupy it. The land was so new—it produced so bountifully—that men did not have to practice intensive cultivation to get a crop. They had leisure to think and they began to plan how they could handle larger tracts of land.

The ears of corn could be gathered whenever the farmer had leisure, and husked any time during the winter; but the wheat had to be gathered in the few days when it first ripened. Men began to try to make a machine that would cut wheat and cut it rapidly enough so that they could plant the great prairies with this valuable grain.

How they worked and experimented and finally succeeded is a long story. It was not until 1831, that Cyrus McCormick finally invented a reaper that successfully cut wheat and made the great plains of North and South Dakota and Minnesota, Kansas, Nebraska, and Oklahoma the great bread-basket it now is. The Dakotas and Minnesota produce nearly one-fourth of the wheat harvested in the United States.

Having some kind of a reaper, everybody got busy with suggestions for improving it. Today in the Dakotas they use several binders hitched diagonally one behind the other and all drawn by a tractor, and on the Pacific Coast, there are harvesters operated by gasoline engines, which cut a swath twenty-six feet wide and thrash and stack the grain all at one operation. These machines cut more than one hundred acres a day. That is a long way from the days when it took a man a half to three-quarters of a day to cradle an acre, and all winter to thresh his grain with a flail. It shows what the world really owes to the man who found a way to reap grain quickly.

On the great wheat farms of the Northwest, hitherto they have raised nothing but wheat. Usually on the farms there would be a small amount of corn, oats, and millet grown to feed the horses, but most of the vegetables and groceries were shipped in from eastern points.

The "bonanza farms," as they are called, containing from two to ten thousand acres each, were so large that men did not care if the land did not produce more than half the amount it might be made to produce. But the big farms are being divided into smaller ones, and the farmers are beginning to study the soil. Even this wonderful country cannot produce indefinitely unless some return is made to the soil, and agriculturists are beginning to practice rotation of crops in the Northwest, just as we do in the Central states. Some of the great wheat farms have been converted into farms on which in addition to wheat, other grains, grasses, and fruits are grown, and stock raising is given attention.

All over the world we are learning to make the most of our resources, we are practicing rotation of crops for the soil, summer tillage and harrowing to conserve the moisture, taking account of our forest and streams; figuring on how to save the natural gas and coal, and how to utilize the power generated by Niagara; how to do any given work with the least number of motions; how to give our workmen conditions such that they can work with the least tax on nerve and muscle.

All over the world we are studying ourselves, our neighbors, and society which is made up of us and our neighbors; and one of the inventions which gave men time to study is the reaper that cuts and binds the wheat.

Questions Relating to Wheat

1. Why must wheat be harvested quickly?
2. How long does it take to seed an acre of wheat in this neighborhood? To cut it? To thresh it?
3. What machines are used in producing a crop of wheat?
4. What sort of machines are used in California and the Dakotas?
5. What is the average yield of wheat per acre in our country?
6. What is the best yield per acre in our state? In any state?
7. How much wheat is produced in the United States per year? How much in our own state? How much in the world?
8. Draw a rough outline of the United States, and color the sections which produce wheat.
9. Name the great wheat ports of the United States.
10. What other countries besides the United States are great wheat producers?
11. Find out all you can about local elevators.
12. How is the grain put into them? How taken out? How much does one that you know of hold?
13. How many bushels are there in an average car-load?
14. Do you know any stories about the bonanza farms of the Dakotas and Minnesota?
15. How much does a bushel of wheat weigh? What is the average price? The lowest price that you know about? The highest?
16. How much flour is consumed per capita in the United States?
17. How many pounds of flour does a bushel of wheat produce?
18. Have you ever visited a flour mill?
19. Write to a milling company and get their circulars telling how flour is manufactured.
20. What plant diseases affect wheat? What insects? What remedies are applied to protect wheat against these pests?

Comparisons in the Teaching of Geography

William S. Gray, Principal of Training School, Illinois State Normal University, Normal, Illinois

THE VALUE OF COMPARISON

The value of comparisons in class-room instruction has received universal recognition. There are several fundamental reasons why comparisons are particularly valuable in geography work. In the first place thinking by comparison is in harmony with our natural mode of thinking. All inductive thinking involves comparison, the distinction of likenesses and differences, and the recognition of the important or distinguishing features. What the pupil really does in getting hold of such a new idea as wheat growing in the northwest is to compare the new idea of wheat-growing with his old idea of the industry as carried on in his own locality, to note their likenesses and differences and to throw into the fore-

ground the most important features of the industry in the northwest. As the new idea is being vividly presented thru comparison, the old idea of wheat-raising is enriched, enlarged and, in many cases, clarified.

In the second place, judgments involving ideas of area, distance and location can be formed adequately only to the extent that we utilize areas, distances and locations with which we are familiar as the basis for comparisons. When studying the area of a country we gain the most accurate idea as to its size by comparing it with the areas of other countries with which we are familiar. In endeavoring to secure an adequate idea of the length of a continent, as Africa, we compare this distance with some other distance, which we are better able to ap-

preciate. If any important place is being studied its location is definitely fixed in mind by comparing its location with the location of some more familiar place. New ideas involving measurements require familiar standards as their bases.

In the third place the use of comparisons adds greater interest to a recitation. It may be interesting to note how the cow, sheep and horse clip off grass, but the interest is keener if we discover thru comparison why one prefers long grass and another short grass. It may be interesting to know that the southeast coast of Africa receives heavy rainfall and the southwest coast receives light rainfall. The interest is keener, however, if the pupil compares the surface and the direction of the prevailing winds of these regions to discover the cause for this difference in the amount of rainfall. If the individual notions have been accurately and vividly presented, the comparisons which follow can awaken keener interest and more hearty participation on the part of all.

In the fourth place, comparisons are important agents in securing vigorous, effective reviews and a wider comprehension of the subject. One great defect in our present-day teaching is that the facts which are taught are abandoned too soon and as a result they are not thoroly mastered or even retained in memory. As soon as we begin to compare, old ideas are recalled vividly and a careful review instituted. The knowledge called to mind is not reproduced in just the same way as it was originally acquired but is approached from some new point of view. We may have studied the St. Lawrence, Mississippi and Columbia basins very carefully, but if asked to state their likenesses and differences we find it very difficult to do so without a careful review of the characteristics of each. Comparisons force us to look at a subject first from one side, then from another. As a rule this leads to thoroughness for "seeing a topic from many sides or in many relations means thoroughness."

KNOWLEDGE NECESSARY FOR COMPARISONS

In order to use comparisons effectively certain points must be kept in mind. No effective comparisons can be drawn without a knowledge of the things compared. Too frequently, while endeavoring to force a comparison,

have mastered. If the length of a river or any country is being studied such distances should be compared with familiar distances which the pupils are able to appreciate.

AMOUNT OF COMPARISON

The amount of comparison required to present vividly any subject depends upon the ease or difficulty of reaching a clear conception of the subject under consideration. If the class is studying the population of Portugal one comparison is all that is required. By comparing the populations of Portugal and Illinois, pupils living in Illinois will have gained an adequate idea of the number of inhabitants of Portugal. On the other hand the topic under consideration may present several phases for emphasis. Each of these points of view may require a separate comparison. In such cases, vivid and effective presentation demands that comparisons be used extensively.

TYPICAL COMPARISONS

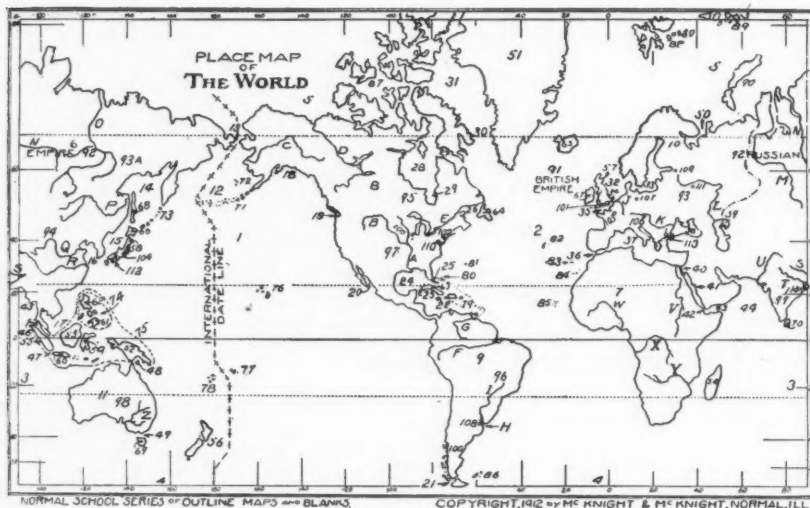
Following this somewhat formal discussion of the value of comparisons it is the purpose of this article to present a few typical comparisons which may be used in securing effective results along particular lines. The continent of North America will be used as the basis for most comparisons. A cut of the new "Place Map of the World" accompanies this article as the basis for part of the discussion and as a means of enabling the reader to check up any point readily. This place map of the world may be used just as effectively in drilling upon place location as the place map of the United States which was discussed at length in the last article.

LATITUDE AND LONGITUDE

The problem of latitude and longitude offers valuable opportunities for comparison. On an outline map of the world draw lines representing parallels of latitude thru the northern and southern points of North America. By comparison it will be found that the parallels of latitude bounding North America include by far the greater portion of the land mass of the world. The parallel of latitude at the southern point of North America crosses Africa within six degrees of the center of a north-south line of that continent and across Asia

at the southern point of India and the narrow neck of the Malay Peninsula. The parallel of latitude at the northern point of North America crosses the Arctic Ocean to the north of Europe and crosses Asia only in extreme northern portions. By comparing the latitude of these points with similar latitudes of other continents relative problems of climate and vegetation can be more readily worked out. Follow the fortieth parallel of north latitude from Illinois across Europe and Asia. If pupils live near this parallel, do they know that by traveling to the east they would cross Spain and Portugal and southern Italy, that they would pass near the cities of Constantinople and Peking,

and that they would cross the northern parts of Korea and Honoo? The general idea held by pupils is that southern Europe extends much farther to the south than it really does. Compare the latitude of Chicago, Ill., New York, N. Y., Madrid, Spain, and Rome, Italy. It is only thru such comparisons that accurate ideas of the relative latitude of important places can be mastered. Another valuable



teachers compare one thing with another which has never been studied. Such lack of forethought tends to discourage active participation in the recitation and to bring a worthy device into disrepute. In every attempt at comparison great care should be exercised to select the best basis for comparison possible. If the area of some country is being studied, it should be compared with the area of some other country which the pupils

problem is the comparison of the countries of North America, Europe and Asia lying between the fortieth and sixtieth parallels of north latitude. This area includes all the great countries of Europe and is valuable for agriculture to its northern limits in Europe. In North America the belt should be moved at least ten degrees to the south to include the most productive portions. This condition of course naturally leads to a comparison of climatic conditions and the underlying causes for such great differences. An innumerable number of problems in comparison similar to the ones suggested could be raised which would aid greatly in creating interest, provoking thought and rendering the presentation more vivid and effective.

A valuable problem in longitude can be raised by comparing the longitude of certain parts of North and South America. On an outline map of the world draw lines representing meridians of longitude thru the eastern and western points of South America and one thru the eastern point of North America. By comparing the parts of the continents included between the lines drawn it will be surprising to many pupils to discover how small a portion of North America lies directly north of portions of South America. It will be interesting and instructive to note that the meridian of longitude thru the western point of South America crosses the United States thru the central part of Florida and the eastern part of Ohio. This device, if carried far enough, aids in giving pupils an accurate idea of the relative longitude of many places. If we learn the longitude of places separately and do not associate them in any way they have very little meaning to us. Just as soon as we begin to compare the longitude of places, we begin to associate the location of one place with another, our interest is stimulated and the whole problem becomes meaningful.

PROBLEMS OF AREA AND POPULATION

The problems of area and population are enriched thru comparison. A visual comparison of the relative areas of the continents may be secured by obtaining maps of the continents drawn to a scale and mounting them on cardboard in the order of their size. A numerical comparison will enrich the visual comparison. On the cardboard just mentioned the areas should be written opposite the continents respectively, using ciphers for the five right-hand digits of each number. The area of the United States and the home state may be added to the list. Using North America as the basis a table of comparative areas should be worked out using convenient fractions to represent these ratios. A table of populations may be worked out similarly. A helpful device for securing a visual comparison of the populations may be carried out as follows: Using a strip of paper one inch wide measure off distances to represent the populations. One inch in length may represent a population of ten million. When these strips are pasted to a cardboard and compared a vivid impression of the comparative population of the continents is secured.

Comparisons of area and population should be carried much farther than has been suggested. Space will permit of but two additional illustrations. Place a map of Argentina upon a map of the United States drawn to the same scale. It will be found that Argentina covers one-third of the United States and that it would require four and one-half states as large as Texas to equal it in area. Again, if we compare Italy with the state of Illinois, we find that two such states are required to equal it in area, or we may state that Italy is equal in area to the two states of Illinois and Wisconsin. It is only by comparing the areas of distant states or countries with the area of familiar regions that an adequate and accurate idea of their size is secured.

COMPARING PHYSICAL FEATURES

When studying the physical features of South America or Eurasia some striking likenesses and differences can be brought out by comparison with North America. In a very general way the two Americas have a greater belt of highlands along their western side; the Western Cordillera comparing very favorably in position and relative importance with the Rocky Mountain system. Each continent has two lesser highlands, one on the north-east and the other on the south-east; the Plateau of Guiana being comparable with the Laurentian Highland, and the Brazilian Plateau being comparable with the Appalachian Highland. The western highlands in each continent include volcanic cones and show evidences that mountain making disturbances have been in operation during relatively recent years. These highlands also include interior basins, the drainage of which seldom reaches the sea. The eastern highlands in each continent are of much more ancient formation although their present altitude above sea level is perhaps due to somewhat recent uplift. Lying between the highland regions in each continent is an extensive belt of plains the rivers of which are comparable in a way. The Orinoco and the Mackenzie flow northward, the Amazon and the St. Lawrence flow east, and the La Plata and the Mississippi flow south. Lying to the north-east of each continent is a group of islands. Differences as well as likenesses can be brought out by comparison.

Comparisons may be drawn between Eurasia and North America to advantage. In making such comparisons Eurasia must be considered on the right hand and North America on the left hand of an axis of symmetry. The Laurentian Highlands are comparable to the highlands of Scandinavia. The Appalachian Highlands with their coal-producing basins correspond to the ancient coal-bearing mountain system which extends across Belgium and into Germany. The vast mountain systems of central Asia may be compared with the Rocky Mountain Highlands of North America. Newfoundland and the nearby islands may be compared with the British Isles. The St. Lawrence with its system of lakes may be compared with the more submerged belt about the Baltic Sea and the Gulf of Finland. The fertile prairies of the Upper Mississippi and farther north are similar in structure to the plains of Russia.

THE COASTLINES

By comparing the coastlines of America it will be found that there are distinct likenesses between the east and west coasts. From New York north the coast is generally bold and rocky. Many deep bays indent the land, and the submerged lowlands broaden the continental shelf. The western coast of North America north of forty eight degrees north latitude to the western coast of Alaska is a ragged outline resulting from recent submergence. On both coasts there have been recent submergences, resulting in a broken coastline. In both cases the occupation of the people is largely that of fishing and commerce. South of New York the continental movement of recent times has been upward. As a result we find a low flat coast fringed with sand reefs. The western coast of the United States and Mexico exhibit similar signs of recent elevation. Both coasts show signs of local depressions by which open valleys have been transformed into shallow arms of the sea.

In a similar manner comparisons can be carried into all fields of geography work including climate, vegetation, industries, habits and customs of people, etc. The teacher should search for the best and most helpful illustrations in each field of the work. With an increase in the use of valuable comparisons, interest will increase, reviews will be frequent and valuable and a wider and more thoro comprehension of the subject will surely follow.

The Catholic School Journal

Authors Your Pupils Should Know

Miss Elsie May Smith

JAMES WHITCOMB RILEY

At the present time, James Whitcomb Riley is more widely read and with more cordial appreciation than any other living American poet. This is because he is a man of the people dealing with interesting and typical local conditions. In his homely and heartfelt songs he has uttered their joys and sorrows with a vital feeling and a truly democratic sympathy for common humanity. His poems are full of wholesomeness and common sense, and the persistent cheerfulness which often ennobles the lives of the common people. It is the poetry of domestic affection and of kindly sentiment, mingling robust gayety with its bounding merriment and its tender pathos. It touches and entertains with its abundant good nature; familiar, serene, homely, typical, it marks its author as the representative poet of his day, standing with his unruffled temper and dry humor for the normal American character in his view of life and his enjoyment of it. As an old New England farmer once



James Whitcomb Riley

said of Whittier, Riley "is like folks," and represents average humanity as it is found thruout the length and breadth of this country, most completely expressing its humor, common sense, and personal traits, and yet he has a genius of his own which is both original and sane. He is thus the genuine poet of democracy with a very definite position in the history of American letters. He could not have been produced at any other time or place,—he belongs to American soil just at this period of our national development. This is something that cannot be said of any other of our American poets.

James Whitcomb Riley was born in 1853 at Greenfield, Ind., a small town about twenty miles from Indianapolis. His father was a lawyer and wanted his son to follow that profession. He used to take the boy with him as he made his circuit from one court to another. These excursions, as the boy regarded them, gave him a thirst to see the world and what was going on in it. After a course in the village school, he decided that Blackstone was not for him, and started out as a strolling sign-painter. Business was often very dull, and once hunger sharpened his wits to the extent of making him blossom forth as a "blind sign-painter"

led from place to place by a little boy, and showered with sympathy and trade. His experience was so agreeable that he could hardly bear the thought of giving up a pretense so successful, altho first entered on merely as a joke. Later he joined a patent-medicine and concert wagon, it being part of his duty to beat the bass drum. He had already scribbled more or less at verse-making and would beguile the people with joke and song while his co-worker conducted the sales of his cure-all. There were many times when but for his music, verses and declaiming, the audience would have dwindled rapidly away. It was while thus employed that he had the opportunities which enabled him to master thoroly the Hoosier dialect which he was afterwards to put to such good use. During this vagabond existence he was brought into close touch with the rural people of Indiana, becoming familiar, not only with their dialect, but with their ways of living as well. Coming back to Greenfield he did some experimental work as a journalist on a local paper. About 1873 he first contributed verses, mostly in the Hoosier dialect, to various papers, and soon became local editor of the Anderson, Indiana, Democrat.

In August, 1877, over the initials, E. A. P., he printed in the Kokomo, Indiana, Dispatch, a poem called "Leonainie" in the manner of Poe. It was accompanied by a statement from the editor of the paper to the effect that it was from the gifted pen of the erratic poet, and had been found written on the fly-leaf of an old Latin-English dictionary, then owned by "an uneducated and illiterate man in Kokomo who had received it from his grandfather, in whose tavern, near Richmond, Virginia, it had been left by 'a young man who showed plainly the marks of dissipation.'" The press thruout the country copied the poem, many critics of acknowledged authority believed it to have been actually written by Poe, and the real truth of the matter was not known until the jest was explained by the paper in which it had first appeared.

Going to Indianapolis, Riley obtained a position on the staff of the Journal of that city, to which paper he first contributed poems in 1875. The connection thus made was an important one. It resulted in introducing him as a writer and brought him, in time, both fame and fortune. A great deal of his verse and prose first appeared in the columns of this Journal, being the rapidly thrown off "copy" of the practical newspaper man. The long apprenticeship he served on this paper helped him to acquire the sure mastery of his literary tools, and the firm grasp of the art of verse-making which he possesses. The best of the many poems contributed was a series in dialect which purported to have been written by one "Benjamin F. Johnson, of Boone," a farmer. These poems he published in book form under the same pen-name and with the title of "The Old Swimmin' Hole and 'Leven More Poems" in 1883. He was then thirty years old. The book was brought out by an Indianapolis firm, the Bowen-Merrill Company, which has continued to issue Riley's books. This maiden book with its quaint verse depicting the rustic haunts and characters he had known as a boy pleased the public and his road was comparatively smooth thereafter. The following lines are taken from "The Old Swimmin' Hole."

"Oh! the old swimmin' hole! In the happy days of yore,
When I ust to lean above it on the old sickamore,
Oh! it showed me a face in its warm sunny tide
That gazed back at me so gay and glorified,
It made me love myself, as I leaped to caress
My shadder smilin' up at me with sech tenderness.
But them days is past and gone, and old Time's tuck his toll
From the old man come back to the old swimmin' hole.

Oh! the old swimmin' hole! In the long, lazy days
When the hum-drum of school made so many run-aways,

How pleasant was the journey down the old dusty lane.
Where the tracks of our bare feet was all printed so plain
You could tell by the dent of the heel and the sole
They was lots of fun on hands at the old swimmin' hole.
But the lost joys is past! Let you tears in sorrow roll
Like the rain that ust to dapple up the old swimmin' hole."

Riley's boyhood in the little town where he had lived with simple honest ways among his kith and comrades he afterwards described in an autobiographical book called "A Child World" published in 1897. His upbringing was typical of the time and place in which he lived and he has made splendid use of his early experiences in his writings. "A Child World" is a single poem, made up of different parts or episodes, some of them songs in themselves. It is because Riley's poems, in so many instances, deal with the scenes of simple country life that they have become endeared to the hearts of the people. He thoroly understands the character of the rural people of Indiana and sympathizes with them. His poetry goes right to their hearts. "He could not have written as he does, but for the schooling of that wandering life, which gave him an insight into the struggle for existence among the great unnumbered multitude of his fellow men. He learned in his travels and journeys, in his hard experience as a strolling sign-painter and patent medicine peddler, the freemasonry of poverty. His poems are natural; they are those of a man who feels as he writes. As Thoreau painted nature in the woods, and streams, and lakes, so Riley depicts the incidents of everyday life, and brightens each familiar lineament with that touch that makes all the world akin. "Because he has used as his material the homely incidents and aspects of village and country life, he has been repaid by the affectionate admiration of his Indiana neighbors and by a wide popularity thruout the United States, and has received the title of "the Hoosier poet."

His most winning verse is that which blends humor and pathos. His manner is marked by a delicate imagination and a naive humor and tenderness. His dialect pieces have made him most broadly known and his best of this kind are admirable. He catches the idiom of the middle class home and interprets the homely human heart with a sure, true touch. He chose to write in dialect because he wished to speak for and of the plain people and believed this the most direct and honest way. As he says himself, "I went among the people. I learned their wants, their sufferings, their joys, and I put them into rhyme." Again he says: "Dialect is in literature and has been there since the beginning of all thought and utterance. Its origin is often of as royal caste as that of any speech, but it means something more than to misspell words and use bad grammar. We must love the people we would represent, else they will never reveal their real selves to us." Riley has been compared to Burns. Time alone can tell whether this comparison is just. A good illustration of his dialect poetry and one that is appropriate to the season is the poem called "Knee Deep in June" from which the following verses are taken:

"Tell you what I like the best—
'Long about knee-deep in June,
'Bout the time strawberries melts
On the vine,—some afternoon
Like to jes' git out and rest,
And not work at nothin' else!

Orchard's where I'd ruther be—
Needn't fence it in fer me!—
Jes' the whole sky overhead,
And the whole air underneath—
Sort o' so's a man kin breathe
Like he ort, and kindo has
Elbow room to keerlessly
Sprawl out len'thways on the grass.

Jes' a-sort o' laz'in' there—
S'lazy, at you peek and peer
Through the wavin' leaves above,

Maybe find a bluebird's nest
Tucked up there conveniently
Fer the boy 'at's ap' to be
Up some other apple tree!

March ain't never nothin' new!—
April's altogether too
Brash fer me! and May—I jes'
'Bominate its promises,—
Little hints o' sunshine and
Green around the timberland—
A few promises, and a few
Chip-birds, and a sprout er two,—
Drap asleep, and it turns in
'Fore daylight and snows ag'in!—

But when June comes—Clear my throat
With wild honey!—Rench my hair
In the dew! and hold my coat!
Whoop out loud! and throw my hat!—
June wants me, and I'm to spare!
Spread them shadders anywhere,
I'll get down and waller there,
And obleeged to you at that!"

It would be a mistake to regard Riley simply as a dialect poet. "Poet of the Future," for instance, with its healthy democratic teaching, its fine meter, unforced melody, is one of numerous inspiring poems written in more conventional English. This is also true of the beautiful sonnet, "When She Comes Home," showing what splendid work he can do in one of the most difficult of verse forms while his "Away" is another illustration of his tender sympathy, making a magical effect. Another poem of this class is his "There Is Ever a Song Somewhere, My Dear," containing the following lines:

"There is ever a song somewhere, my dear,
Be the skies above or dark or fair,
There is ever a song that our hearts may hear—
There is ever a song somewhere, my dear—
There is ever a song somewhere!"

Riley has always loved children and many of his poems are written for them. His "Rhymes of Childhood" contains "The Raggedy Man," "Our Hired Girl," "Little Orphant Annie" and "Little Mahala Ashcraft," as well as many others that are favorites with the children. He has written a number of short stories and sketches, some of unusual merit, but he is known almost exclusively as a poet. His numerous prose sketches of a humorous character are unimportant compared to his verses. The Century Company in New York in 1893 published a handsome volume of representative lyrics, "Poems Here at Home." Among his other works may be mentioned "The Boss Girl and Other Sketches," "Afterwhiles," "Pipes o' Pan-at Zekesbury," "Neighborly Poems," "Green Fields and Running Brooks," "Arma-zindy," containing the poem of "Leonainie," "His Pa's Romance," and "A Defective Santa Claus." "Songs of Cheer" and "Songs of Summer," are among his latest works.

Since he has come into prosperity and fame, he has returned to Greenfield and purchased and fitted up for his summer home the old family residence endeared to him by so many associations. He has never married. He has been in great demand all over the country as a reader, his gifts as a platform speaker being remarkable. He has thus often given his own poems, which indeed, he usually recites. A tour made with the late humorist, Bill Nye, was very successful. He has received flattering recognition from the great universities in the way of honorary degrees, receiving the degree of Master of Arts from Yale in 1902, Doctor of Literature from the University of Pennsylvania in 1904 and Doctor of Laws from the University of Indiana in 1907. He is a member of the National Institute of Arts and Letters. A friend thus describes his personal appearance: "In physical statue, he is below the average height, complexion fair. His hair has never changed from the flaxen whiteness of boyhood, his eyes are large, light blue, wide open and marvelous in expression, his face smooth-shaven, his attire neat and fashionable. To his friends, to all associations, interests, and memories of life, he is profoundly, patriotically loyal."

If you wait for free and convenient seasons, in which to fulfill real duties, you will run the risk of waiting forever.—Fenelon.

English in the Lower Grades

PICTURES AS AN AID IN TEACHING LANGUAGE

Mrs. Ella T. Price, Bloomington, Ill.

Dr. Walter L. Hervey in his "Picture Work," tells us of two children whom he saw in the Dresden gallery.

"They entered the room, and without heeding the crowd there gathered, almost instantly fixed their gaze upon the picture. For many minutes they seemed to be under a spell. They were drinking in something. The great picture was speaking to them, to their very souls. And they understood something of its message. At all events they felt its influence, which is much better than merely to understand."

A large copy of the same picture was shown to a child two years old. The picture produced a wonderful influence upon the child, and ever after the story of the birth of Jesus was his favorite story.

As pictures speak to us, bring to us a message, influence our thoughts and feelings, so literature should speak to us just as truly. The story must live, must stir us, must touch our emotional nature.

PICTURES HELP TO MAKE THE STORY REAL

Pictures help very materially to give to literature reality, meaning, life. The picture speaks more effectively than any description that may be given. To understand the oral or written description of a thing depends so largely upon the previous experiences of the learner. More information can be obtained by one look at a picture than by a talk about it many times as long as the look. Pictures give to us the thought complete and instantaneous. While thru language the same thought must be given to us a piece at a time, in fragments.

It is because pictures are the quickest and surest means of representing objects to the mind, that books, especially text books and magazines, are so well illustrated. An idea is accurately and quickly gotten from looking at a picture.

In order that one should find true enjoyment in literature, he must be able to see, thru his imagination, the pictures in the selection, and make real the places and events. Yet the forming of pictures thru the imagination depends much upon former experiences and knowledge. The imagination must be stimulated by the use of sense materials. And this must be used in forming mental pictures.

However, if too much sense material is used, it may weaken his power to create his own mental pictures. Nothing should be done that will make mental energy on the part of the child unnecessary. Yet when a child has no conception of a place or a thing, pictures or other sense material should be used to help him form this conception. The forest or woods is the setting of so many of the stories that are written for children. Some children have no conception of a forest. Then pictures of a forest, or representing a forest in the sand table, will make the story much more real to them, giving it the proper setting. Before Stevenson's poem, "The Swing," is taught it will be necessary to help some children to see a swing made of a long rope attached to a tree; for to some children a swing is the wood swing made with two seats in a framework of wood.

In language work we are working toward the more formal composition work. The story helps much in both oral and written language, for expression comes naturally and freely only when we have something that we desire to tell. The child's ability to reproduce the story orally and later by means of written language will be according to his comprehension of the story. This will be aided much by means of blackboard illustrations, by pictures, and by dramatization of the story. When there is definite knowledge, expression comes more easily.

PICTURES HELP THE CONVERSATION LESSON

The conversation lesson is a form of language work which may be used with great value, especially in the first grade. The child wishes to tell what he has seen or heard. A picture before the class, if it is one of action, one that brings a message, tells a story, is very helpful in developing a language lesson in the form of a conversation lesson.

IN THE STUDY OF POEMS

The Tiger

William Blake's poem, "The Tiger," gives us a good illustration of the necessity of using pictures in language work, and also gives an instance in which the children's experiences will help them to form a more vivid mental picture than the use of pictures would produce.

"Tiger, tiger, burning bright
In the forests of the night,
What immortal hand or eye
Could frame thy fearful symmetry?"

"In what distant deeps or skies
Burnt the fire of thine eyes?
On what wings did he aspire?
What the hand dare seize the fire?"

"And what shoulder and what art
Could twist the sinews of thy heart?
And, when thy heart began to beat
What dread hand formed thy dread feet?"

"When the stars threw down their spears,
And watered heaven with their tears,
Did He smile His work to see?
Did He who made the lamb make thee?"

The children reading the poem have probably seen tigers at a circus or at a park. They know that the tiger is a "big, big, big cat," and have seen the cat's eyes glow in the dark. So the mental picture of the first two stanzas is made much more real thru these experiences than could be made by seeing pictures of tigers. But if the children have never seen tigers, then pictures are necessary.

In the last stanza, the suggestion may be given of the creation of all the animals at the beginning, and that the angels, like the stars, may have been watching, full of interest and kindness. The angels would be so sorry for all the suffering that was to come thru so cruel and fierce an animal, that they would throw down their spears, and not be able to keep back the tears. Here a picture of St. Michael in full armour will be shown, helping the children to realize that a thing that would make angels who are so strong and powerful "water heaven with their tears," must be a very fierce, cruel animal. This would make the contrast very strong between the lamb and the tiger, in the last line of the poem.

Nightfall in Dordrecht (Eugene Field)

"The mill goes toiling slowly around
With steady and solemn creak,
And my little one hears in the kindly sound
The voice of the old mill speak.
While round and round those big white wings
Grimly and ghostlike creep,
My little one hears that the old mill sings:
"Sleep, little tulip, sleep!"

"The sails are reefed and the nets are drawn,
And, over his pot of beer,
The fisher, against the morrow's dawn,
Lustily maketh cheer;
He mocks at the winds that caper along
From the far-off clamorous deep,—

(Continued on page 106.)

Studies of Noted Paintings

Miss Elsie May Smith

A MUTE APPEAL—C. BURTON BARBER

A richly-dressed little girl is out for a walk with her dog, like his mistress, well-cared-for and provided with an ornamental collar and a ribbon. The pair suggest prosperity and the gratification of every want. The little girl with her rich clothes and her pretty, delicate face; and no less her pet, with his clean, well-groomed appearance, his collar, bells and ribbon, present to our minds a picture that is pleasant to think of. But that is not all. While this little girl and her dog are out

coin in the basket; but while she is thus employed, her pet is not so sure that he wants to make the acquaintance of this strange dog and he holds back, eyeing him with a suspicious gaze. Notice his attitude. He is not so willing to be friendly toward these forlorn, unattractive strangers. Perhaps there is danger at hand; at least what does that poor, unkempt dog want with my mistress, we can imagine him thinking in his doggish fashion as he draws back and stands there disdainfully watching him. The fact that they are both dogs with many things in common, does not lead him to make advances.



Mute Appeal—Barber

for their walk, they meet another dog, quite a contrast from her pet, with a shaggy, uncared-for coat of fur, with a collar, to be sure, but no ribbon and no bells,—a collar that is designed only for use, and that not the use to which dogs' collars are usually put, for attached to it in front is a small basket to hold coins for his master and behind is a rope, the other end of which we surmise is in that master's hand, for we see the tip of his cane touching the sidewalk just behind the dog.

Altho we do not see his master, we know that he is quite a different person from the little girl who leads the other dog about and claims him as her pet. We know that he is a beggar, that he uses his dog to gather in the coins that are dropped in the basket by the passers-by, that neither he nor his dog are well-cared-for or prosperous, and that neither enjoy the comforts to which the little girl and her dog are accustomed. But the little girl is touched by the "mute appeal" of this other dog, and she stretches out her hand to place a coin in his basket. She, too, feels something of the difference, and the lack of comfort that these two have known in their lives. She is touched with pity for the poor beggar and his dog that prompts her to place a

As the petted favorite of a pretty, well-to-do little girl, provided with everything that he could wish for, he seems to feel that he belongs to quite another class from this stranger and he acts accordingly.

Notice the appealing look in the other dog's face, the out-stretched neck and the uplifted paw. His whole attitude suggests the "mute appeal" he is making for his master's sake. Long habit and training have taught him how to act his part, and he does it with great cleverness. We know that he is begging just as surely as tho he were asking for money in words. Hence the appropriateness of the picture's title.

QUESTIONS FOR STUDY

What is this little girl doing?

How is she dressed,—richly or poorly?

Judging from her clothes would you think that she was well taken care of and belonged to a prosperous home?

What has she by her side? Do you think this dog is her pet? What makes you think so?

What has he about his neck? What hangs from the collar in front? What in the back?

Does he look like a dog that is well cared for?
 What is the other dog doing? What is expressed by his attitude and the look in his face?
 Why is this picture called "A Mute Appeal"?
 Is that a good name for it? Why do you think so?
 What is fastened to this dog's collar? What is the basket for?

Whom do you think holds the other end of the rope fastened to this dog's collar?

What makes you think so? Do you see anything else that suggests his master's presence?

Why do you think he has his dog beg for him instead of begging himself?

Does his dog seem to be well taken care of?

How does the other dog regard this stranger? Does he seem very friendly?

What makes you think that he is not?

Does the little girl feel pity for the beggar and his dog?

What shows that she does?

Do you like the look in her face? Is she pretty?

Do you like this picture?

What makes it attractive?

Do you think the poor dog's appeal deserves to be heeded?

What makes you think so?

Do you think this is a pleasing picture of a well-cared-for little girl feeling pity for the unfortunate? Should we all follow her example?

Which of the dogs do you like? Do you think the beggar's or the little girl's is the more attractive animal? Why?

Which has the better disposition? Which would you rather own?

THE ARTIST

Charles Burton Barber, an English animal painter, was born at Great Yarmouth, England, in 1845. He studied at the Academy Schools of London, and in 1864 obtained a silver medal for a drawing from the antique. When he was only twenty-one years old, in 1866, he exhibited his first picture at the Royal Academy of London. He continued to be a frequent contributor to exhibitions held there until his death.

His pictures generally represent children and dogs. He is very faithful in his delineations of the little things in his pictures. No detail is too small for his careful attention. His paintings have often been reproduced and are very popular. Some of the best known are, "Once Bitten, Twice Shy," "The Order of the Bath," "In Disgrace," "Sweethearts," "Trust" and "A Special Pleader." "A Song Without Words" has been described as "a trifle to amuse us." His choice of subjects is characteristic of the English art of the present day, which makes a strong appeal to the home-loving instinct, the love of children and domestic animals, as well as dealing with the trifles that make up so large a part of daily life. All these are recorded with a profuseness that testifies to the public's unfailing demand for this kind of art.

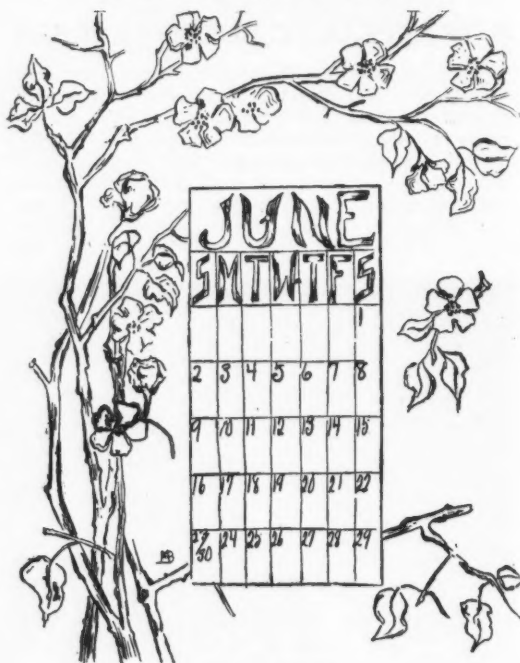
During a period of twenty-five years, Barber executed a large number of pictures for Queen Victoria. He painted most of Her Majesty's favorite dogs, combining many with a group of her grand-children. His last picture, painted for the Queen in the year of his death, represented her in her pony carriage surrounded by her grand-children. Barber lived chiefly in London, and died there in 1894.

THE HUMAN SIDE OF GARDENING

Corn has ears.
 Potatoes have eyes.
 Squashes have necks.
 Cucumbers have warts.
 Cabbages have heads.
 Celery has a heart.
 Wheat has a beard.
 Grapes have skin.—Life.

JUNE CALENDAR

M. Bronson, Pontiac, Ill.



ENGLISH IN THE GRADES

(Continued on page 104.)

But we—we love their lullaby song
 Of 'Sleep, little tulip, sleep!'

"Old dog Fritz in slumber sound
 Groans of the stony mart—
 Tomorrow how proudly he'll trot you around,
 Hitched to our new milk-cart!
 And you shall help me blanket the kine
 And fold the gentle sheep,
 And set the herring a-soak in brine—
 But now, little tulip, sleep.

"A Dream—One comes to button the eyes
 That wearily droop and blink,
 While the old Mill buffets the frowning skies
 And scolds at the stars that wink;
 Over your face the misty wings
 Of that beautiful Dream—One sweep,
 And rocking your cradle she softly sings:
 'Sleep, little tulip, sleep!'"

Tho the children may be familiar with the windmills on the farms in this country, it is essential that they see pictures of the Dutch windmill, that they may get the correct setting of the poem, and that they may have a vivid conception of how those big white wings

"Grimly and ghostlike creep."

Also seeing the tulips of our country would not produce the effect that a good picture of the large, beautiful Dutch tulips would make.

In the second stanza pictures of the Holland fishermen, of their boats and of their home life are necessary. In the third stanza the Holland milk-cart drawn by the dog must be seen, and the manner of caring for the cattle and the sheep.

If we are to give children a love for good literature, and if literature is to influence their lives for good, touching their emotional natures, we must use all available means to accomplish this end.

American History Stories

Supt. G. B. Coffman, Pana, Ill.

A FRENCHMAN WHO AIDED AMERICAN INDEPENDENCE

Marquis de Lafayette was a true friend to the American cause during the Revolutionary war. As soon as he learned of the war for independence, he expressed a desire to come to America. He called on the American minister at Paris and offered to help fight the British if he be furnished a ship or passage to America. As the American minister had no way of providing the way, the offer was refused. Lafayette, however, determined that he would go. He, being wealthy, furnished his own ship and prepared to set sail. But the way was not easy. England was watching him and determined to ask France to arrest him and prevent his joining the Americans. As France did not care to make an enemy out of England, Lafayette was arrested and placed in prison.

But there is always a way for those who are determined to help the cause of liberty. He must escape from prison and get to America. So he disguised himself by blacking his face and putting on a wig. He posed as a servant who had taken something into the prison. It worked all right and the guards let him pass out.

The trick was discovered two hours later and a desperate race occurred. Lafayette reached Spain just as his pursuers were at his heels. He was safe. He immediately made for his ship which was ready. When out in mid-ocean he directed the captain to steer for America. He refused, saying they would be sure to be captured by the British; but Lafayette directed him to do as bidden or he would put him in chains, saying, "This is my ship." Seeing there was no way to escape, the captain did as he was directed. He landed at Charleston, S. C., in April, 1777. The American people rejoiced greatly at the coming of Lafayette, and we are safe in saying that there was no truer friend all thru the war than Lafayette. He was a close friend of Washington and did much to help the Americans gain their independence.

THE SWAMP FOX OF THE REVOLUTION

Francis Marion was called "The Swamp Fox." He was one of the patriots of the Revolutionary War. Most of his fighting was done in the swamps of the South. The British soldiers were very much afraid of him. He and his men received no pay, their food was scanty and they wore no uniform. They would come from their hiding place in the forest or the swamp, steal up like a tiger and strike a deadly blow on their enemy.

The British never knew when they would be assaulted, nor in what manner it would be done. They kept them always on the anxious seat. At one time with but a few men he attacked the British, set more than a hundred prisoners free, captured twenty-five prisoners and escaped with the loss of no man.

Marion never revealed his plans to any man. He kept them secret. On one occasion a British officer was to call on him to arrange for the exchange of prisoners. He would not admit him without blindfolding him and leading him around a mysterious way, so that the officer would not detect anything concerning his camp and plans.

When the officer reached the camp, the mask was taken off his eyes and he was invited to take a seat on a log. The officer wondered where the accommodations were and where the meals were served. When invited to dine with Marion, he found out. Only a few baked potatoes were served and they were brought to them on a few chips or boards. The officer was much surprised and asked Marion how much pay he received for his service. When he found that he was serving his country for nothing he asked again, "How can you serve such a country that can not or will not pay its soldiers?"

Marion answered: "We do anything for the lady we love, and her name is liberty." It is said that this same British officer soon after this resigned his position, saying that he could not fight such a liberty-loving people.

Francis Marion kept up this warfare until he, with the assistance of other heroes of the South, drove the British from one place to another until the South was almost rid of them. Francis Marion will always be remembered as one of the heroes of the Revolutionary War.

"MAD ANTONY"

Anthony Wayne was one of the boldest heroes of the Revolutionary War. He was called, "Mad Antony" because he was so fierce in battle. General Washington asked Wayne if he would take the responsibility of capturing Stony Point, a place that had been fortified by the British. Stony Point had cannon pointing in every direction, and there was a marshy piece of land to cross before the army could reach it. With thirteen hundred men Wayne undertook the task. He crept silently toward the fort. No man was allowed to say a word. The dogs were killed for miles around so that the barking would not call the attention of the sentinels to their coming. Many places they had to wade in the water up to their waists, but they went on with a light heart.

There was an old negro slave who had been selling berries to the soldiers and he was given the password. This negro led the American soldiers up to the gate and gave the password. He was immediately admitted. As the soldiers were near by him, they overpowered the guards and rushed in. The walls were immediately torn down and Wayne's entire army rushed in. The British rushed for their guns, but it was too late. They attempted to fight but were soon overpowered.

When the British saw the Americans rushing in the fort by the hundreds, they cried for mercy and surrendered the entire fort. General Wayne was wounded. He was struck by a musket ball and was carried by his own orders to the front of the fighting, where he expected to die. He rallied, however, and lived to reap the rewards of the great victory.

The fight began at twelve o'clock at night, and in one hour it was all over. Only one British man escaped, and it is said he leaped into the river and swam to the other side. The Americans gave three cheers and returned to Washington with the prisoners. This was one of the bravest deeds of the whole war.

THE BATTLE OF KING'S MOUNTAIN

Major Ferguson was a brave British officer. He loved to take his soldiers and gallop over the country and destroy the American farms and take their horses and cattle. He would surprise lonely settlements and kill the people and plunder the towns and farm houses. The frontier settlers of Tennessee had been giving great assistance to the American cause and annoying the British very much. Major Ferguson sent word to these log-cabin settlers that if they did not quit opposing the king he would come to their settlement and destroy their homes and hang the people.

The frontiersmen of Tennessee were not afraid of such boasts, in fact they would welcome such an attack. But they did not wait for Ferguson to make the attack. Men who had fought the Indians in so many battles and had always defended their homes with the rifle were men of courage. About one thousand gathered for the purpose of going to meet Major Ferguson. A merry crowd started, singing songs, telling stories, to meet Ferguson.

They marched several days before they met the British and as they marched their number increased daily. Colonel Shelby, governor of Kentucky, was their leader; John Seiver, or "Shucky Jack" as he was called, assisted in the

good work. They met Ferguson at King's Mountain, where the battle occurred.

Ferguson thought he would make quick work of the backwoodsmen. Little did he dream of their fighting qualities. Had he known, he would have planned differently. When Colonel Shelby's men arrived they were weary and hungry, but this did not daunt them. Colonel Shelby exclaimed, "Now, boys, here are the red-coats, give them Indian play." At a mile distance from the British they dismounted, tied their horses, gave the Indian yell and away they went for the British. They charged on all sides of the hill. They charged up the hill but were repulsed. They tried it again, but again

they were driven back. A third time they advanced, and some one of the British put out the white flag, but Ferguson seeing it, hauled it down and attempted to break the ranks of the Americans. In doing this he was pierced by five bullets from the American ranks and tumbled over dead. His followers seeing this, surrendered after suffering a great loss in killed and wounded.

The pioneers took their prisoners and went back to their wives and children in the wilds of Tennessee. This was the only help in actual service these frontiersmen gave the colonies in their struggle for independence. The battle of King's Mountain will always be recorded in the history of the Revolutionary War.

Butterflies and Busy Work

Miss M. E. Richards, San Jose, Cal.

The butterfly may be used as the basis for much decorative work. One of the simplest articles to make is the bookmark illustrated in Figure 1. The teacher may show the children how to double a piece of paper and cut out one-half of the design, thus insuring the symmetrical form; or she may give each child a pattern of a butterfly which she has made herself and let the child place it in position at the top of a rectangle he has drawn and then mark around it.

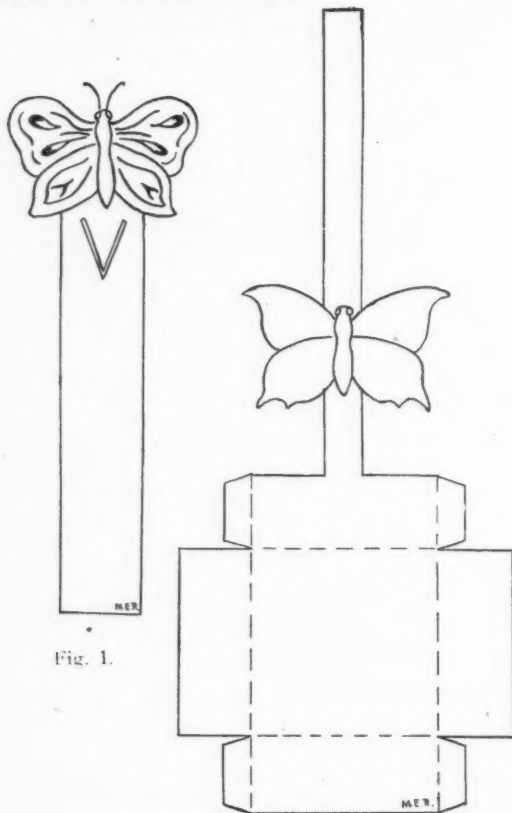


Fig. 1.

Fig. 2.

A V shaped slit cut below the butterfly will be found useful in making the bookmark stay in place.

Have each child make several book-marks of common writing paper before giving him the stiff paper for his final effort. The butterfly may then be colored with crayons, water-color or ink.

Impress upon the pupils the importance of symmetry—that a dot or line upon wing must have its duplicate upon the opposite wing.

Figure 2 is a pattern for a small basket with butterfly ornamentation on the handle. This should be made of stiff paper.

The teacher may make hektographed copies of the illustration or the class may be taken step by step through the process of box or basket construction, the design here shown being a very simple one.

This, when completed by pasting the corners, color-

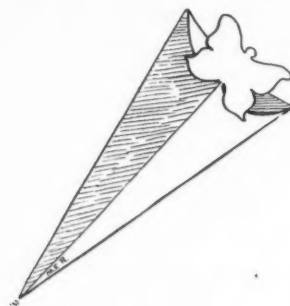


Fig. 3.

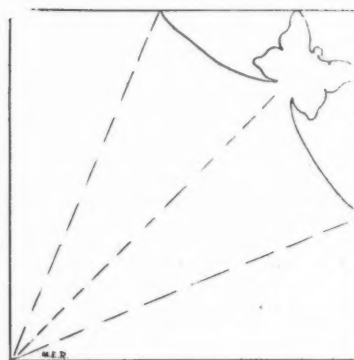


Fig. 4.

ing the butterfly and bending the wings slightly back in a flying position, forms a very dainty receptacle for a few daisies or other small flowers, thus making a charming gift.

Figure 3 represents a three-sided cornucopia, cut from a square of drawing paper and folded on the dotted lines according to the pattern (Fig. 4). The butterfly should be colored as artistically as possible, a little gold paint being used as a finishing touch. The cornucopia is completed by over-lapping one side and pasting firmly.

A number of these little articles may be made in spare moments and carefully put away until the holidays, when they will form a very acceptable addition to the Christmas tree ornaments. The delight of the children is increased if they have made the cornucopias themselves.

Figure 5 represents a triangular box which may be used to hold bonbons, nuts, etc. These make attractive

favors for the birthday party, and the boys and girls will enjoy preparing them for their childish festivities. When made of delicately-tinted construction paper with the butterflies harmoniously colored, these boxes are very pretty. Figure 6 shows the pattern to be used. The entire box is made of one piece of paper, cut out according to the outline and folded on the lines as indicated. In order to fasten the corners, the two parts of the butterfly-body are pasted together, the wings being bent slightly apart.

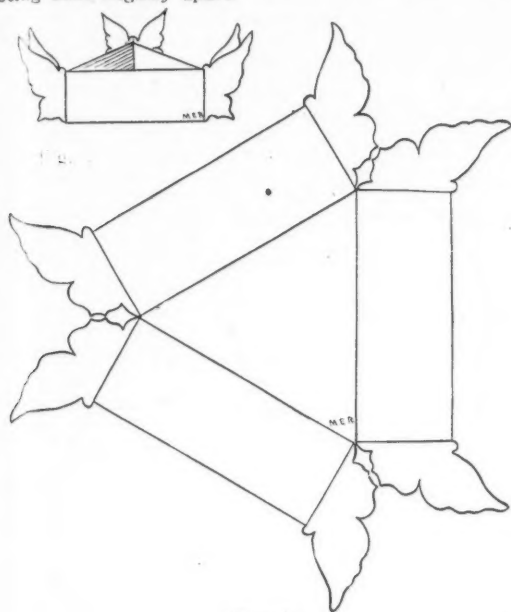


Fig. 6.

For the sewing class the butterfly motif suggests unlimited possibilities. It may be used as a border for a table cover, doily or bureau scarf, as in illustration 7. If the pupils make their own designs the interest is heightened, and they gain more in individuality and power, tho the results may not be quite so artistic.

Stencils are very easily made by cutting the butter-



Fig. 7.

flies from stiff paper, taking care to leave enough connecting lines to hold the stencil in its proper shape. Figure 8 is an illustration of one of these stencils which may be used to decorate a school satchel as in Figure 9

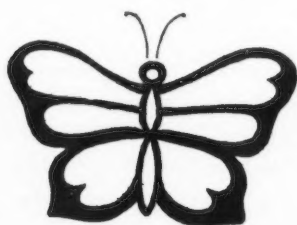


Fig. 8.



Fig. 9.

a sewing-bag as in Figure 10, or any other article for which a butterfly would be a suitable ornamentation.

A very neat school satchel may be made of burlap and decorated with the stencil as shown in the illustration, filling in the design with colored crayons which the children use in their drawing-work in the school

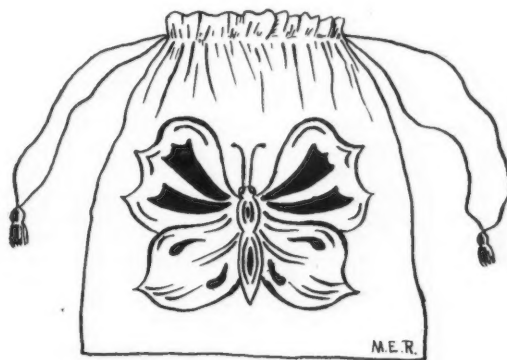


Fig. 10.

room. If a warm iron is passed over the whole when completed, the color is permanently fixed.

The butterfly design may be merely outlined on the bags in simple outline stitch, or it may be elaborately embroidered by the pupils who are skillful in the use of the needle.



Number Games for Drill in Primary Arithmetic

Mary A. Bronson, Illinois

The following games are intended for the first and second years and may be used to enliven the children when the routine of work becomes tiresome, more especially near the close of the year. It is interesting to notice how the faces of all the children in a school-room brighten at the prospect of a game, and how alert and active they are in their work when it is done in the spirit of play. A great deal can be accomplished in five minutes each day if the games are made interesting.

TIT-TAT-TOE

The children try to find the three numbers in a row, vertical, horizontal, or oblique, which give the largest sum. One child says, when it is his turn, "6, 4, 2, equals 12." The number 12 with the child's initials is written after the row containing these numbers. Another child says "4, 7, 3 equals 14." This is recorded. Another

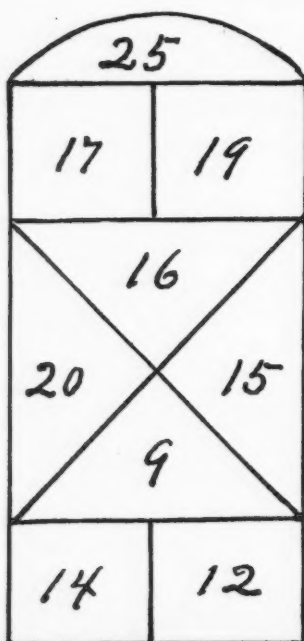
gives the combination "6, 7, 3 equals 16," and so on until every one is satisfied that the combination giving the largest sum has been found.

A CIRCLE GAME

The children form a circle. One child is chosen as the leader and takes his place in the center. The leader gives a combination, such as $6+5+2$, or any other, and faces any child he wishes to give the answer. If the child he faces fails to give the correct answer, he takes his seat as in "spelling down."

RETURN BALL

The children are always interested in this little game.



A diagram resembling those which the children use in hop-scotch is drawn on the board as large as the space allows. The children use a return ball, that is, a rubber ball with an elastic cord, and try to strike the largest number in a compartment or "box." If he strikes it, he is allowed to add 5, or any number determined upon, to the number struck, and count it as his score. The number he struck is then crossed off and another child has his turn and so on until all the numbers have been crossed off. When all the numbers have been hit, the child having the largest score wins.

FISHING

Slips of paper which represent fish and have number combinations

written upon them, such as 3×8 , $18-7$, $12 \div 4$, etc., are placed in a box. In turn they are taken out one at a time. If a child can tell the answer to a combination he draws from the box, he is allowed to keep the fish. If he cannot, he puts it back. The child who gets the largest number of fish wins the game.

CAT AND MICE

A circle is drawn on the black-board. Numbers are written around its circumference. One number is placed in the center of the circle to be combined with those around it. One child is chosen for the "cat." He points quickly to a number and calls the name of a class-mate. If the pupil whose name was called fails to give the correct answer, he is caught and put out

of the game. If the "cat" fails to notice a mistake in an answer, he is caught by the "mice" and loses his place.

This game may be made an exercise in addition, subtraction, multiplication or division, by changing the figures around the circle and the sign in the center.

PURPOSE

Charles R. Barrett

I asked a blushing rose
What trust it would perform,
With breath the sweetest known, replied:
"Perfume the air of morn."

I asked a pearly spring,
To reveal to me its plan,
Unconscious of its worth, replied:
"To quench the thirst of man."

I asked a child of ten
What he would do or be,
With a look of unconcern, replied:
"When I get old, I'll see."

The rose and spring knew well
Their purpose and their sphere;
To perfume sweet the air,
The parching lips to cheer.

I hold the maxim true,
Reward awaits the man
Who labors with a will,
And with a fixed plan.

Success does not arise
From plaudits or acclaim,
'Tis the fruit of labor
Directed to an aim.

Think not the future lost;
Place high your aim at once,
Resolve to hit the mark,
And never count the cost.

June Drawing and Handicraft

Grace M. Poorbaugh, Goshen, Ind.

CIRCUS DAY

As Miss Smith was on her way to school, she noticed on a sidetrack a car labeled "The Greatest Show on Earth."

This is my opportunity, she thought, for that is the advance car, and during the week the billboards will be covered with pictures of animals from every clime.

Handbills will flood the town, with the usual parade pictured in gay colors.

Miss Smith knew that with a little planning the week's work could be made unusually profitable and interesting.

When she reached her school room she took out her portfolios of animal pictures. Then she arranged them in groups having similar characteristics.

She had a great many bird pictures, so these were also displayed.

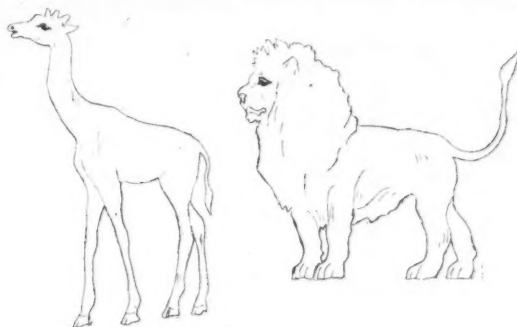
During the week the children were allowed to handle

tion realized the educational value of the circus and they also knew that not many would attend school if this privilege were not granted.

When the children returned to the room, Miss Smith knew that this was the time for the language lesson.

The children were wild with excitement and couldn't be kept from talking.

Why should she want to suppress them, for there could



really be no better time than this for oral story telling, so she let them talk.

For the written work the children were told to choose some animal which they had seen in the parade and write five good sentences about it.

Any number of games suggested themselves for the day.

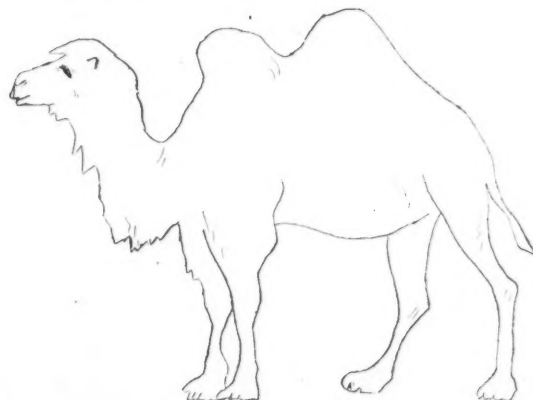
Names of well-known animals were written on slips of paper and passed to the children. Then they drew a picture of the animal named on their slip. When these were finished, one by one the children came up in front of the school and they guessed what the animal was.

When it came time for the spelling lesson, a circle was drawn on the blackboard to represent a circus ring. Each child placed an animal in the ring, i. e., wrote the name in the circle.

The number work was also interesting. The problems made by both teacher and children related to circus day, as:

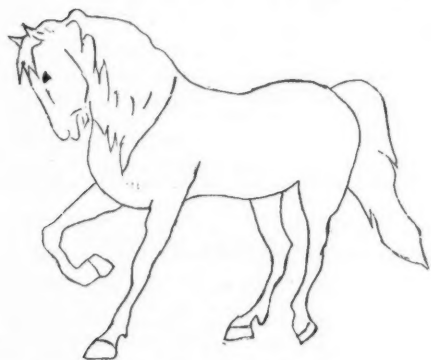
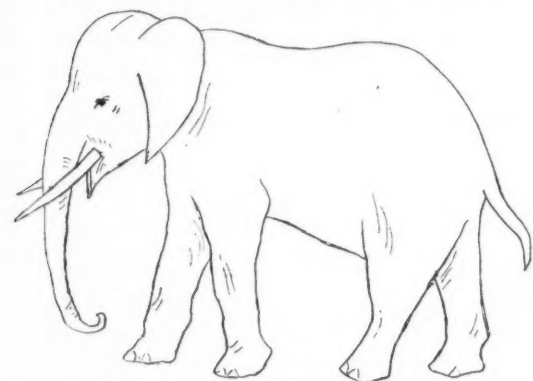
If a lion eats — pounds of meat in one day, how many pounds will he eat in — days?

Miss Smith had planned so as to have most of the real work in the morning for she knew that in the afternoon the ranks would be still thinner.



She had also planned that those who did come should have such a good time that they would forget that they could not go to the circus.

The sand table was to be transformed into a circus lot.



the pictures and talk about them. In every way possible Miss Smith tried to arouse their enthusiasm so that when the circus came to town the children would be on the lookout for these animals.

At last the long-looked-for circus day arrived.

Of course not all of her number were present, for the school in the small town or small city feels the effect of circus day in a decreased attendance.

Johnny seemed very much distressed because he could not go to the circus, but Miss Smith assured him that he would not be sorry if he came to school, for "we are going to have a circus of our own," she said.

There were so many delightful things to do she hardly knew what to choose. Animal stories were supplemented for the reading.

For the spelling lesson she gave names of animals. The parade passed the school house and the children were allowed to go out to see it. The Board of Educa-

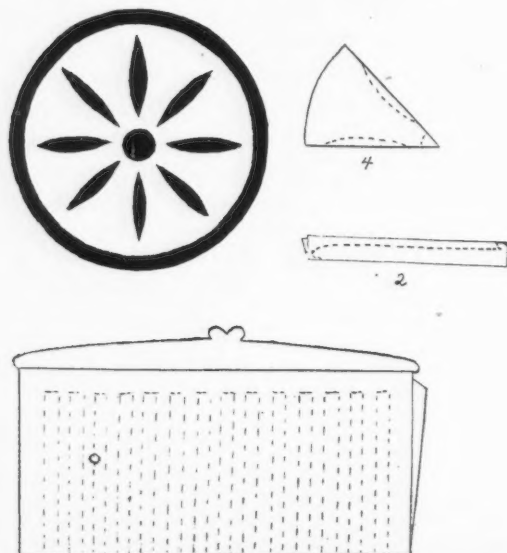
An immense tent was made of manilla paper. She let each of her three divisions do something different, so as to be able to fully equip the circus.

To one class she gave patterns of animals needed for the circus. These the children drew around on cardboard, then cut them out and colored with crayograph.

Another division made the people who were to be in the circus.

There were people of all nations, clowns, chariot drivers, horseback riders, etc.

The third division made the circus wagons. These were a little more difficult, for they involve measuring, so she gave this work to her more advanced class.



The other divisions could work without any supervision, so she could give all her time to this class.

To each one in the class she gave a piece of red construction paper $5\frac{1}{2} \times 8$ inches.

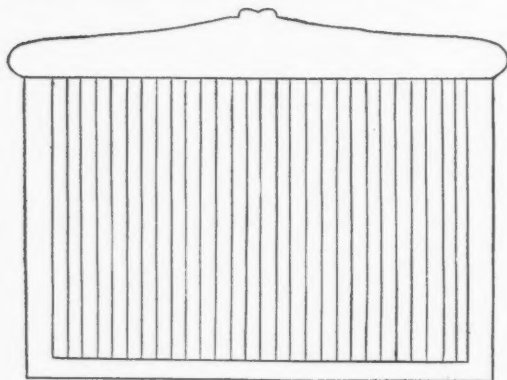
This they folded as indicated in Fig. 1.

They had frequently cut paper mats, so when told to cut as they would a paper mat, they knew at once what to do.

When this was done, they were told to cut out each alternate strip.

Then each child was given another strip $1\frac{1}{2} \times 8\frac{1}{2}$ inches of the same material.

This they folded as indicated in Fig. 2 and cut as shown by dotted lines.



This piece was then pasted on the top of Fig. 1, and Fig. 3 was the result.

The wheels were made next. These were cut out of yellow construction paper.

A circle having a diameter of three inches was used. This was folded in eighths as indicated in Fig. 4 and cut as shown by the dotted lines. Several were pasted together to make them firm enough to stand.

At last everything was completed and the children gathered around the sand table, each one bringing what he had made.

What fun they had arranging everything! At first the parade must be gotten ready, and what a fine parade it was!

Then came the time for the afternoon performance. Clowns, riders, Indians, in fact, everyone connected with the circus was ready.

During the morning session the children had made tickets for the circus.

They were made like dominoes, the number combination for the day being used. These they presented and were admitted to the circus.

When it was time to go home, a happy group of children left the circus lot.

As Miss Smith went home that evening she met Miss Jones, a teacher from another building.

"Oh, hasn't this been a tiresome day," said Miss Jones. "So many of my children were absent and I didn't know what to do with the few who came. I just hate circus day when it comes on a school day."

Then Miss Smith told her of her plan and how beautifully it had worked.

"I don't know when we have had such an interesting day. We had the most delightful language and geography lessons. In fact, everything was so interesting I could hardly get the children to go home this evening. They said 'they wished the circus wasn't out.' It will furnish material for many more lessons, too. Tomorrow we are going to cut the pictures of the man who came along with balloons. The children will enjoy making it, I know. Cutting balloons out of bright colored papers will be almost as good as having one."

"I think June is a tiresome month and I am always glad when a circus comes to town. Besides giving new life to the work, I always get so much valuable material. I ask for the big bills which are up in the store windows if I see any I especially want."

"The pictures of animals and people are splendid. I've gotten some of my best Indian pictures in that way. I often cut out the pictures and mount them and use them many times during the year."

"How different your circus day has been from mine," said Miss Jones. "I hope another one will come before school closes, for I want to try having a circus at school."

RECORD HINTS

Katrina May Graveson, Waltham, Mass.

Did you ever try the portfolio system in arithmetic? It works like a charm. Fold a sheet of drawing paper size 9×12 in halves for the portfolio. In the upper right hand corner place the name. Three inches from the top and close to the left edge place the figures 1, 2, 3, 4 directly below each other and half an inch apart. These represent the weeks of the month. Let each child make his own.

The arithmetic papers should be collected daily in the portfolios and should be returned each day corrected, the per cent being placed on the paper to be taken home, and also on the portfolio which is kept at school. The first week's marks are placed after the figure one; the second week's after the figure two, and so on.

The children love to keep the marks on the portfolio high because they know that "two portfolios make a report card." Make new portfolios once a month and transfer the average of the old one to the record book. All written work can be treated in this way.

APPLICATION TO STUDY AND CLASS EMULATION.

How to Secure Both—Is it Possible to Do Away with Valuable Rewards?

Application to study involves a steady putting forth of energy, and a continuous execution of purpose to do the task assigned. It requires a high exercise of self control to sacrifice present ease and comfort to secure a future good. This is precisely what an intelligent and conscientious application to school duty always involves. True learning is possible only to a willing mind. The keener a pupil's interest in study, the more satisfactory will his progress be. This shows that the most important principle of school discipline depends primarily on the character of the motives by which this application to study and emulation is secured.

Indeed, the desire for activity is one of the strongest impulses of childhood and youth, and the proper gratification of this desire affords a high satisfaction. It is by activity that all the child's powers are developed and perfected; and so the impulse to activity is nature's means to this end. As a means of securing needed efficiency, activity is made a pleasure and delight. "Idleness is the mother of mischief" is an old school maxim; and one of the follies of the old time school was to attempt to heed it by forcing study in the absence of interest and often of ability to do what was required. Idleness is not natural to a child. Application is both a principle and a necessity of its nature and all that is required to secure application is to provide occasion for it.

It is the duty of every teacher to put before her pupils the highest and worthiest motives, so as to free the mind from low and selfish desires. No school training will stand the test of right living that does not train the highest faculty in man, his will, to subordination. The application of this principle to the details of school discipline requires a clear understanding of the nature of incentives that the teacher makes use of to induce her pupils to study. Now, what do we mean by incentives? An incentive is a desire that impels man to effort to attain a certain end or object that affords satisfaction. If this end or object is the immediate result of the effort, the incentive is natural, as, for example, knowledge is the natural consequence of study, hence a natural incentive. When the effort put forth has no consequential relation with the desired end or object, the incentive is said to be artificial.

The natural incentives for class emulation that enter a school are not only numerous, but range from those that are selfish to those high motives that stir the soul with the highest, purest joys of life. These include:

1. A desire for success, good standing and excellence.
2. A desire for approbation, esteem, honor and renown.
3. Desire for knowledge.
4. Desire for activity, power, skill and efficiency.
5. Desire for self-conduct, including self-control, self-direction or self-mastery.
6. Desires which look to practical uses and results of one's attainments in after life.
7. The sense of honor, duty and right.

The desire for good standing is the lowest of the nat-

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ural incentives in the scale—but it should be a desire for real standing not for its sign, having its source in the desire for success. This desire involves neither competition nor emulation, it is a desire for success as measured by an approved standard, and not a worship of the percentage system.

The desire for approbation appears early in childhood and continues throughout life. The motive which is commended is not a craving for unmerited praise or flattery, but a desire to merit approbation. The degree of satisfaction depends on one's esteem for those who bestow it.

Again, the mind is endowed with a craving for knowledge. This desire of knowledge is made more effective by natural and true methods, and the teacher must remember that he is simply the occasion of the right mental action.

The child is endowed with a sense of right and wrong; and it is proper for the teacher to make the sense of right and propriety become at once the principle and impulse of duty. There must be a constant appeal to the pupil's sense of obligation, to do right at all times, because of a supernatural light—the light of faith must grow stronger in our children and bear fruit a hundred fold.

The old fashioned practice of giving prizes for superior excellence in some particular kind of study is unquestionably bad in its moral effect. It makes the bright and intelligent pupil vain and foolish, while the less gifted one is sure to have some of his noblest feelings crushed. The principle involved in prize giving is wrong, because thereby is set up an absolute, rather than a relative, standard of excellence.

The only system of rewards that can receive full moral sanction is one that will allow every pupil to win in accordance with his merit, and his merit is determined by the amount of earnest and conscientious effort. A pupil who would win the prize according to the absolute standard of

judging may exercise the least effort, and may, for many other reasons, rank low in the scale of intrinsic worthiness. On the other hand there may be a child of very ordinary ability who is showing most commendable effort and most satisfactory progress. The heart of the true teacher goes out to this kind of slow, but diligent and conscientious pupil, and to overlook him in the awarding of prizes is an injustice too gross to be tolerated. A kind word of sympathy and approbation, quietly spoken to the little worker so that his good heart will beat warmer, is the best reward that can possibly be offered.

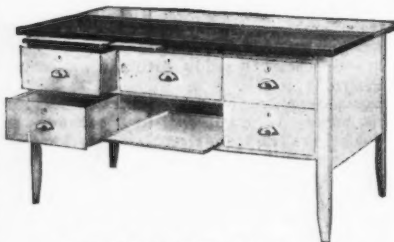
School life is full of opportunities for such discipline. All its requirements have a beneficent end whose attainment yields a satisfying result. What is needed is to make these natural results of effort attractive and winning, and this can never be done by thrusting some other reward in its place. It is only by repeated action that a habit is formed, and this is especially true of moral habits. The will can only be free from bondage to the low and selfish by repeated response to the high and noble. As the French programme put it: "The school must be made an apprenticeship in right living"—and this means living under right motives.

I do not wish, by any means, to disregard altogether the giving of prizes as an incentive to study and emulation. With good judgment they may be expedient and lead the pupil to be responsive to higher incentives. A young child learning to walk is offered a bright object to reach by its own efforts; but after it has once made the trial the object may be put aside and the child walks for its own pleasure and satisfaction. Many a teacher who has tried the use of higher motives has been surprised at her easy success. What teachers, as a class, greatly need is emancipation from slavery to tradition methods and devices in school work.—A Sister of Divine Providence, Texas.

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CATHOLIC MUSIC IN SCHOOLS.

In 1903 Our Holy Father, Pope Pius X, issued by "Motu Proprio" his instructions on Church music; and while much has since been done in the way of reformation, there is still room for improvement.

Restoring the sacred character of Church music depends, in a great measure, on the teaching and training of the younger generation. His Grace, Most Reverend James Hubert Blenk, Archbishop of New Orleans, in a pastoral letter of November 22, 1907, emphasized this truth in these words, "The solution of the problem lies in our parochial schools." In the same pastoral, instructions were given and directions laid down for the teaching of sacred and profane music in all the grades. But here rectors and teachers were confronted with many difficulties, and, anxious as they were to comply with the regulations of the Ordinary, their best efforts were minimized and in many cases frustrated.

With this in view we have deemed it both timely and serviceable to place within the reach of all interested in the teaching of Catholic Church music, a book that will, in a great measure, meet the common needs of every Catholic church and parochial school. The "Crown Hymnal" is characterized by the following features:

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Laughter is contagious. Be cheerful and you make everybody around you happy, harmonious and healthful. Laughter and good cheer make love of life; and love of life is half of health. Use laughter as a table sauce; it sets the organs to dancing, and thus stimulates the digestive processes. Laughter keeps the heart and face young, and enhances physical beauty.

Laughter is nature's device for exercising the internal organs and giving us pleasure at the same time. It sends the blood bounding through the body, increases the respiration and gives warmth and glow to the whole system. It expands the chest and forces the poisoned air from the least-used lung cell. Perfect health, which may be destroyed by a piece of bad news, by grief, by anxiety, is often restored by a good, hearty, laugh. A jolly physician is often better than all his pills.

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Boy Choir Goes to Europe.

On the 17th day of May the Empress of Ireland sailed from Quebec, specially chartered for the trip, carrying the Paulist Chorister Society with a host of their friends. Rev. William Finn and Rev. Peter O'Callaghan, Paulist Fathers of Chicago, are in charge of the tour. The Chorister Society with a personnel of one

hundred and fifty boys and men, is going to the great International Fete of Music in Paris, to compete with other choral organizations of Europe.

The American Society is the only American organization specifically invited. There will be four hundred and ninety-seven other choral organizations in the competition, from England, Ireland, France, Belgium, Denmark and Switzerland. The judges are the greatest musicians of the world, such as Puccini, Elgar, Massenet, DuBois and others. The President of France has interested himself to such an extent that the railroads have reduced their tariffs as much as sixty-six per cent and the Rue de Rivoli will be closed to general traffic for three days, and about one hundred thousand dollars have been appropriated for prize money. The event will attract throngs from all parts of Europe and lovers of music will gather in the great exposition building.

There will be a display of American patriotism, for the Paulist Choir

will bear the American flag from the Placa de la Concorde, to the Hotel de Ville. They have been selected for this great honor, because they carried off the national music prize at the Philadelphia Festival of 1910, under the adjudication of Horatio Parker, J. Lewis Brown, George Chadwick, John Philip Sousa, and Arthur Foote, the greatest living American musicians.

Not a little national interest will be aroused in the endeavor of the American organization to capture European honors and the Holy Father will be pleased beyond measure to find that his efforts to establish high-class Church music, has borne such fruit among American choirs as to place them in the front ranks of world-excellence.

First Novitiate for Grey Nuns in U. S.

A novitiate of the Sisters of Charity (the Grey Nuns) who have charge of St. Vincent's Hospital and St. Anthony's Orphan Asylum, Toledo, is about to be opened at St. Vincent's. This will be the first novitiate of the Grey Nuns in the United States.

The only novitiates of the order are in Montreal and St. Boniface, Canada, and the opening of the Toledo novitiate in St. Vincent's is for the purpose of doing away with the long trip to other cities and also to enable English speaking postulants to enter without first learning the French language, as is necessary at present. The novitiate will be opened some time during the late summer or early fall.

Nicholas Dreier, of Chicago, has just observed his golden jubilee as a parochial school teacher. He began his career as a teacher fifty years ago, at the age of 18 years, in St. Peter's school, South Clark and West Polk streets, and when the Benedictines opened St. Joseph's school thirty-eight years ago he became its first teacher.

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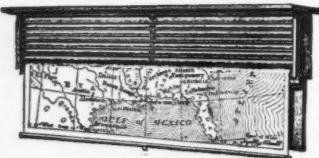
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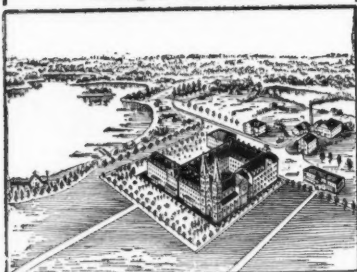
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Manitoba's Schools.

By Rev. J. F. Roche.

The Catholics of Manitoba have just won a victory, which illustrates the value of persistent and untiring agitation for educational rights. Fifteen years ago, the national Conservative party was wrecked in an attempt to remedy the grievances of the Catholics in that province. The Liberals, under Laurier, assumed the reins of power, and it was pretty generally thought that no party would have the hardihood to revive the question.

The Catholics of Winnipeg, and several other places, started parochial schools, and were supporting them in largement of Manitoba's boundaries, so as to give it many thousand square

to the front and Laurier's government went down to defeat. With the return of the Conservative party to power, many new questions arose, amongst them one relating to the emiles of what was formerly the Northwest Territory.

The Catholics saw their opportunity. The new territory was largely made up of timber, rock and muskeg, the usual way, when reciprocity came but most of the scattered settlers, objected to being tacked on to a province, which refused to recognize Catholic educational rights. After considerable discussion, the boundary bill passed the Federal Parliament with the understanding that Manitoba's legislature would take action. The legislature lived up to the agree-

ment, with the result that from now on the parochial schools will be supported by monies drawn from the public treasury. There will be Catholic inspectors, and wherever there is a public school with forty Catholic children, the Department of Education will be bound to furnish a Catholic teacher, who will be free to impart religious instruction. It is not all the Catholics asked for, but it is a long step forward. It is a striking object-lesson at the same time of what can be done in these matters when Catholics are united, determined, and know what they want.

Sisters Purchase Fine Property.

The Sisters of St. Joseph, who conduct a number of parochial schools and academies in Philadelphia, have just purchased a handsome new property, the former home of Colonel L. W. Moore. It is located on York road, and contains a fine stone mansion surrounded by about four acres of land. The property has a frontage of 425 and a depth of about 600 feet, and adjoins that of the Jewish Hospital. The Sisters contemplate opening there a new school for girls.

Congress of Teachers.

Though all the world knows of the date fixed for holding the International Eucharistic congress in Vienna, a few months hence, another great meeting, which will be held a few days previously in the same city, is not so well known as it merits. This is the International congress of Catholic school teachers, the federation of which body comes to a total of 10,000 members. The heir to the imperial throne of Austria, Archduke Ferdinand, has assumed the protectorship of the congress, as the aged Emperor of the Eucharistic congress. The school teachers' congress will be held on September 8-11; while the congress of catechists of Austria will be held from the 6th to the 11th of the same month.

Eliminate Commencements.

The Sisters of the College of Notre Dame, Marysville, Cal., have announced their decision to do away with public exercises in connection with graduating day each year, being convinced that the time spent in preparing the children for the literary and musical numbers of a lengthy program can be better applied in the interests of the scholars by continuing studies up to the last day of the term.

Notre Dame Commencement.

The speakers for the commencement exercises of the University of Notre Dame have been announced. An address in convocation will be made on the evening of Saturday, June 15, by Max Pam, of Chicago and New York, founder of the new school of journalism at Notre Dame. His subject will be: "The Modern Newspaper."

On Sunday morning, June 16, the baccalaureate sermon will be preached by the Rev. Francis W. Howard, Ph. D., of the diocese of Columbus, Ohio, and secretary of the Catholic Educational Association.

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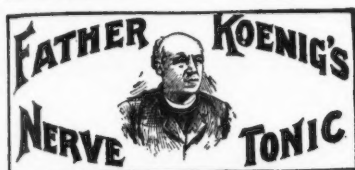
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Churches, schools, and convents, to cost \$100,000, are in process of construction in the archdiocese of Cincinnati.

It is estimated that the debt on Catholic Church property in this country, is \$49,488,055, or, 16.9 per cent of its total value.

The new St. Agnes' parochial school, Pittsburg, is one of the finest parochial school buildings in that city. It was finished about two months ago, at a cost of \$80,000, and will be able to take care of over 700 children.

On May 7, the Bishop of Davenport blessed the new \$35,000 addition to St. Mary's high school. It is modern in every way, artistically designed, and is built from the standpoint of comfort also.

The SS. Cyril and Methodius congregation, McKees Rocks (Pa.), will, in the course of the coming month, begin the work of construction on a \$30,000 school building in Cutler street. The basement of the structure will be used for church purposes.

Land has been donated to St. Patrick's parish, Cleveland, O., for the new school, which will be built at an expense of \$16,000. The parish of St. James, in the same city, will erect a handsome school building, at the ultimate cost of \$100,000.

An industrial school is to be added to the group of buildings at St. Vincent's at Albany, N. Y. Plans have been drawn for a structure to cost about \$50,000. Complete paraphernalia for apprentices in about all the trades is contemplated to fit the youngsters for life's battle.

Mount Angel college and seminary, Portland, Ore., founded in 1887, will celebrate its silver jubilee at the close of this scholastic year. At a recent meeting of the faculty, it was decided that three days be set aside during which the event will be duly celebrated. The days marked for the event are June 17, 18 and 19.

The Sisters of the Resurrection, a Polish sisterhood, have purchased forty-two acres of land in Norwood Park, Chicago, upon which a seminary for young women will be erected either this fall or next spring. The sisters now have under their charge an academy in St. Mary of the Angels' Church. The Archbishop of Chicago has given his approval to the work.

New York is to see a Catholic theater on Broadway. Cardinal Farley has promised his support to the project.

The new playhouse will not be given over to productions of a religious nature exclusively, although it is planned to have many such plays; but the drama or spectacle staged will be supervised by the ecclesiastical authorities of the archdiocese of New York as represented by a lay council. Nor is it intended to have the theater one which will appeal to Catholics alone.

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MARCH BROTHERS, Publishers, 208-210-212 Wright Avenue, Lebanon, Ohio.

St. Andrew's parish, Richmond, Ind., has just erected a \$50,000 parochial school.

Gonzaga College, Spokane, Wash., has determined to add colleges of law and engineering to its curriculum. Arrangements are now being made and the new schools will open their first classes in September.

The Vatican, according to a press dispatch, has purchased 300,000 square meters of land adjacent to the papal gardens with a view of annexing it. Before this can be done, however, an act of parliament will be necessary. No difficulty is expected about this.

The great industrial school, St. Mary's of Baltimore, in charge of the Xaverian Brothers, is to have a \$30,000 tower, 120 feet high, with a great clock of four dials eight feet in diameter each, with two 1,000-pound bells and 800-pound quarter bell, which will ring the Angelus automatically, and the De Profundis at 8 o'clock at night.

High school fraternities are under the ban of twenty-five states, according to a report issued by the Federal Bureau of Education. In thirteen states laws have been passed by the legislatures hostile to school secret societies; while other states have pro-

hibited them in the local schools. It is stated that the movement against high school fraternities originated, and still finds its great strength in the west and middle west.

Sisters Avert Panic.

Sisters prevented a panic among 130 students in St. Joseph's hospital, Chicago, recently, when a fire swept the basement of the structure. For

ty children, asleep on the floor above where the fire was raging, were aroused, and the sisters told them stories until the flames had been checked.

For Expelling Religious.

It is said that Portugal is to pay Great Britain an indemnity of \$3,250,000 for the expulsion of British religious congregations.

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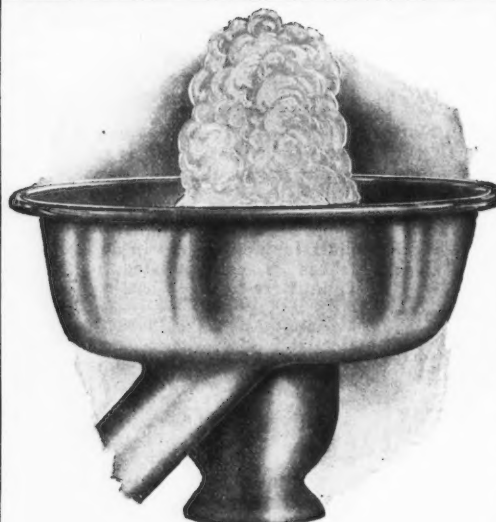
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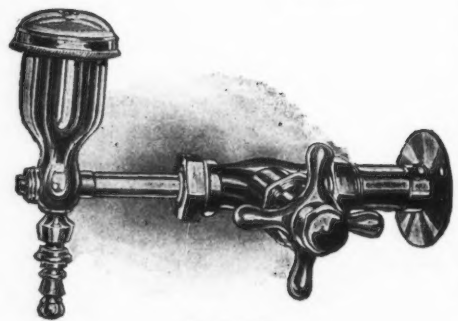
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A REMNANT OF THE ARCADIANs.

Up in the center of the Gulf of St. Lawrence the small group of Magdalen islands are populated by three or four lineal descendants of the Arcadians under Champlain and De Monts, who were driven out of New France, Nova Scotia, by the English.

Since the first settlement in 1703 generations of the same families have raised scanty crops in the valleys and fed sheep and cattle on the high conical hills which constitute a prominent feature of an insular landscape.

Year after year men have gone out on the waters of the gulf in search of the cod, mackerel and lobsters on which a livelihood depends. They are a simple, primitive people, these natives of the Magdalens, laboring all the while under circumstances that are most discouraging.

The archipelago contains twelve or thirteen distinct islands, including several grim rocks which are not inhabited and never will be. But the remarkable feature about the physical formation of the whole group is the way in which one island is in some instances connected with another by a long stretch of sandy beach, enabling a person, if he desires to do so, to go for a score of miles or more along the most barren shore in the world, one that is uninhabited and unrelieved by vegetation of any kind, and the only animal life being the thousands of gulls, ferns, gannets and other sea fowl which are extremely numerous in all this region.—Rosary Magazine.

EFFECT OF EYE-STRAIN.

The Human Eye Is Perhaps the Most Abused of All the Important Organs of the Body—A Problem for Teachers.

No human organ, except possibly the heart, is called on for such hard and continuous activity. Even the most musical ear is never taxed beyond the three or four hours of a Wagnerian opera, and at the worst is rested by frequent intermissions. The brain, even in the case of professional men, is called on for only six to eight hours

of work a day. But we use our eyes in business all day, and then all evening in our amusements. In point of fact the heart itself is less severely taxed.

The eye has, to be sure, a most marvelous strength. As long as its mechanism remains measurably correct it seldom or never gives out. And its vitality is supreme. But when to the strain of near work in artificial light are added defects in its own mechanism, even this wonderfully adaptable and hardy servant gives symptoms of strain.

The brain is generally our first informer. It automatically supplies the energy that flogs the lens muscle to its ceaseless task, and it is in the closest possible sympathy with the retina, the sensitive plate on which all vision is recorded. The brain declares its exhaustion in headache and vertigo. The masterful eye, so to speak, shunts off its suffering upon the nearest neighbor. Yet in many cases even the brain gives no direct symptom.

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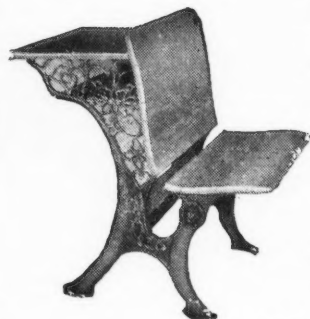
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AN EXPERT'S OPINION OF THE HOLBROOK EVERY DAY PRIMER

Editorial Rooms of
The Standard Dictionary

New York.

My dear Mr. Ainsworth:

The specimen pages of Miss Florence Holbrook's "Reader for Primary School Children" which you showed me interested me greatly. I cannot judge it from the class-room point of view; but I do know something about book making and the relation between book-study and the health of the eyes—a matter too little considered in the ordinary text book. It therefore struck me at once as a most important improvement that you had chosen so excellent a paper,—smooth, yet not glittering, and of a most agreeable tint; and that the ink was in fine harmony of color with it, relieving the reader's eye from the strain of the usual hard contrast of black and white. This, I repeat, seems to me as important an advance as it is novel.

The piquant and charming illustrations impressed me too, for such pictures are highly educational in effect, setting a standard in young minds which, it is to be hoped, will offset the outrageous effect the "comic supplements."

With congratulations and good wishes, I am

Yours very sincerely,

ERNEST INGERSOLL.

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WE would especially call attention to the book "Cloister Chords" by Sister M. Fides Shepperson, and to "Good Health and Good Manners" by Ravenbyrne. These are new books, and have excited great interest in their respective fields. We anticipate that "Good Health and Good Manners" will become the standard text book for use in the hands of pupils in the 5th and 6th grades. The Lakeside Classics, especially the numbers prepared for use in Catholic Schools, have become familiar to all schools and we are very glad to report a steadily increasing sale for this material.

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It is the central organ, the highly vital and complex master of the entire system, and it also has a superior way of passing on the kick. Just how it does this, oculists do not profess to know. The rule seems to be that eye-strain declares itself first in the organ which is nearest and weakest. The stomach, the liver, the intestines, the kidneys, the heart or the membranes of the nose and throat may develop symptoms while the eye and the brain

IN HOT WEATHER.

In our efforts to keep cool in summer, we are reminded that we should take account of two factors—that the body is continually producing heat itself, and that it is also throwing off or losing heat. The problem then, is to reduce the heat-production and increase the heat-loss. Nature shows us how, and to a certain extent forces us to do this, says a writer in the Dietetic and Hygienic Gazette, and he goes on to explain the details of the process, concluding as follows:

"To summarize, we may make our prescription for keeping cool read as follows:

"Take thou of:

"Muscular exercise—as little as possible.

"Rest and sleep—as much as possible.

"Digestible foods—only a sufficient quantity.

"Indigestible foods—sufficient for bulk.

"Cold drinks—with care and moderation as to temperature and quantity.

"Hot sun—a minimum amount.

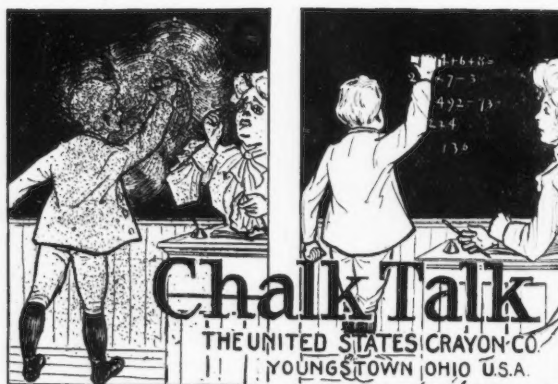
"Shade—a maximum amount.

"Air in motion—enough for comfort.

"Cold baths—not overdone.

"Clothing—light shades, light weight, and of cloth which does not readily hold air among its fibers.

"In this day when it is becoming more apparent that mind is not a thing wholly separate and apart from the body, we must not fail to add to the above prescription the postscript that he who would keep at his coolest must also avoid those reactions of the brain which would make him 'stew,' grow 'hot under the collar' or 'boil over,' no matter what the provocative stimulus."



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SOME CURES. •

If you have the "blues," read the twenty-seventh Psalm.
If your pocket-book is empty, read the thirty-seventh Psalm.

If people seem unkind, read the fifteenth chapter of John.

If you are discouraged about your work, read the one hundred and twenty-sixth Psalm.

If you are out of sorts, read the twelfth chapter of Hebrews.—The Catholic Telegraph.

Attention.—That children are sometimes paying the greatest and closest attention when the wise teacher fancies their little minds are wool-gathering is pertinently exemplified in a story recently printed in Everybody's. I quote the anecdote verbatim, with copious apologies if such be deemed necessary:

The supervisor of a school was trying to prove that children are lacking in observation.

To the children he said, "Now, children, tell me a number to put on the board."

Some child said, "Thirty-six." The supervisor wrote sixty-three.

He asked for another number, and seventy-six was given. He wrote sixty-seven.

When a third number was asked, a child who apparently had paid no attention called out:

"Seventy-seven. Change that if you can!"

Buxton, the mathematical prodigy, during a visit to London, was taken to see Garrick in "King Richard III." Afterward, being asked how he liked the play, he said he really did not know what it had been about, as he had been too busy counting the words spoken by the different actors, and the number of times each went in and out.

Ampere, in a moment of preoccupation, penciled a problem on the back of a cab standing in the street, and was vastly astonished when the starting of the cab caused his problem to disappear. Lombroso says that much the same thing happened to Gioia, who, in the excitement of composition, wrote a chapter on the top of his bureau instead of on paper.—Ainslee's.

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Finally, all of these features of Gregg Shorthand have been conclusively demonstrated in the contests—and in the more than two thousand schools using the system.

Your own investigation will bear this out—will you start it now? Ask for Booklet KJ. 31.

THE GREGG PUBLISHING CO.
New York Chicago



An attendant at an institute for the deaf and dumb was undergoing a rapid-fire inquisition at the hands of a female visitor.

"But how do you summon these poor deaf mutes to church?" she asked finally.

"By ringing the dumbbells, madam," retorted the exasperated attendant.

Jones—Mr. Pedagog is an old-time teacher. He believes in the rod to brighten up dull boys.

White—Well, isn't that the natural way to make them smart?

A teacher in an English town is noted for his patriotic fervor. One day in school, while in a particularly uplifted mood, he turned to one of his pupils, an average boy of twelve.

"Now, Tommy," said he, "tell us what you would think if you saw the Union Jack waving proudly over the field of battle?"

"I would think," replied Tommy, "that the wind was blowing."

A Baltimore school teacher had encountered such a degree of ignorance on the part of one of her boys in relation to the recorded acts of the Father of his country that she grew sarcastic.

"I wonder," she began, "if you could tell me whether George Washington was a sailor or a soldier?"

The boy grinned. "He was a soldier, all right," he said.

"How do you know?" the teacher challenged.
"Because I saw a picture of him crossing the Delaware. Any sailor would know enough not to stand up in the boat."

A teacher, after laboriously and exhaustively explaining to her pupils the meaning of the word "income"—told little Johnny to go to the blackboard, write a sentence containing the new word, and read it aloud to the school. And Johnny, his freckled face fairly radiant with the pride of his newly-acquired knowledge, marched to the board and, after considerable tongue chewing, evolved:

"In come a cat!"

Dr. Simpson had been absent from his class of Scotch youths for some time, and on his return he announced that a great professional honor had been conferred upon him. "I am very happy to inform you young gentlemen that a very great honor has come to me since last we met here," said Professor Simpson, his face beaming with honest pride. "I have just received notification that I have been appointed physician-in-ordinary to her majesty Queen Victoria."

The great discoverer of chloroform looked over his glasses as if he expected his class to be quite taken away by the news. Instead he was shocked to hear those Scotch boys burst into the national anthem, "God Save the Queen!"

An old gentleman was proudly exhibiting some of his most valued possessions to a friend who had called to see him. "That table," he said, with the pride of a judge, "is five hundred years old."

"That's nothing," came the startling reply; "we have one at home which is three thousand years old."

"Impossible, my dear boy—impossible. What kind of a table is it?" said the old gentleman.

"The multiplication table."

Important Lady (who has been subjecting the child to a running fire of questions)—Is the skin of the fox of any use?

Child—Yes.

Lady—What for?

Child—For keeping the fox warm, of course.



1912 Convention of C. E. A. at Pittsburg, a Great Success

The ninth annual convention of the Catholic Educational Association began its sessions in Pittsburg, Pa., on Monday, June 24, and came to a conclusion with a splendid public meeting on Thursday evening, June 27.

As the local priests who constituted the committees in charge of the arrangements, headed by the Right Rev. Bishop Canevin, had determined that it should be, it was far the most successful convention of the association ever yet held.

The association has the reputation of holding conventions that are distinguished for the amount of earnest hard work done in them, and this was no exception. The zeal and good will shown in all the papers and proceedings is an inspiration and an encouragement to Catholic educators and Catholic parents throughout the land. It is safe to say that the work of this convention when it appears in the printed volume of the proceedings will show the most accurate study and most able presentation of the educational situation from the Catholic point of view that has been made in our generation.

There were no deviations from the details of the printed program, and although there are now as many as fourteen divisions in the work of the association and its departments, everything went on with celerity and in perfect order. The solemn Mass on the opening day was celebrated in St. Paul's Cathedral by Monsignor T. J. Shanahan. Bishop Canevin gave an address at the end of the Mass in which he welcomed the assembled educators in the most cordial terms of his episcopal city. The first general meeting was held in Carnegie Institute on Tuesday morning, and after a brief address from the President General and the transaction of routine business, a paper written by Rev. P. C. Yorke, D. D., of San Francisco, on "The Family, the School and the State," was read by Rev. Thomas A. Powers, of Steubenville, O. This paper was a most timely discussion of the educational tendencies of the day, and was received with the deepest interest.

Apostolic Delegate Sends Appreciation.

The following letter from the new Apostolic Delegate, Archbishop Bonzano, was read at the opening session, and was received with much applause:

Apostolic Delegation,
United States of America,
Washington, D. C., June 20, 1912.

To the Officers and Members of the Catholic Educational Association:

I have learned with the greatest of pleasure that on the 25th of the present month the Catholic Educational Association will hold its ninth annual meeting at Pittsburg, Pa. The object of such an association merits the highest approval of all well-meaning people. In fact the future of the country—nay, of all society—depends upon the education of our youths. Hence, if the education imparted to the youths of the present generation be according to the wise and sound Christian and Catholic principles and morals, the men of the future generation will be Christian in conviction and in deed.

I am aware of the very rich and abundant fruits already produced by your association, and I know your work has also merited the approval and benediction of the Holy Father, as also the benevolence of my illustrious predecessors. Very willingly do I unite my voice to theirs and congratulate you upon the great good already effected, and I exhort you to continue in this work so well begun, and now promising so much future good.

In union there is strength. And for this reason if all the members of the association give themselves to the sublime work of the education of youths, united, under the guidance of the American hierarchy, the result will be such as is desired by all wise men.

To you therefore and to all who will take part in this convention I send my best wishes and special blessing.

Laymen Participate in Program.

In the afternoon the departmental and sectional meetings took place. Among the notable papers read was one by Walter George Smith, Esq., on "Public Legislation as It Affects Catholic Interests." Anyone who had the opportunity to hear the splendid papers of Mr. Walter George Smith, Judge Victor Dowling of New York, Judge Reid of Pittsburg, Dr. O'Hagan of Chicago, Mr. Otten of Pittsburg, and the gentlemen who spoke at the fine meeting on college night, would say that the Church in America has distinguished laymen of whom she may well feel proud. The participation of the laymen in the proceedings of this convention was one of its features, and the conviction and sincerity of their utterances were a striking proof of the loyalty of Catholic people to the cause of religious education.

On Tuesday evening there was a conference of the rectors of Catholic colleges, the diocesan superintendents of parish schools, the advisory committee and the executive board. This proved to be one of the most valuable incidents of the entire convention. The subject under discussion was the curriculum, and plans were formed to make a more thorough and detailed study of the problems that are always found in this topic.

On Wednesday, Mass was sung in the Cathedral by the children of the schools in Pittsburg, under the direction of Professor Joseph Otten. The music was Gregorian, and was an admirable practical illustration of the principles which Professor Otten advocated in his paper.

On Wednesday afternoon a meeting of the Provincials of religious communities of women was held. About one hundred Sisters were present and listened to an address full of wisdom and sound advice from the Bishop of Pittsburg. He spoke on the "Present Condition of Parish Schools." On Thursday afternoon Rev. M. J. O'Connor, S. J., read a paper on "The Religious Teacher" before the same audience.

A splendid public meeting under the auspices of the college department was held in Carnegie Music Hall on Wednesday evening. All the addresses were given by graduates of Catholic colleges.

On Thursday the election of officers took place, and the proceedings of the ninth annual convention came to a close with a public meeting in Carnegie Hall. Judge Dowling spoke on "The Parent and the Child," Judge Ambrose Reid spoke on "The Freedom of Education," and Very Rev. John Cavanaugh, C. S. C., spoke on "Education and the Formation of Public Opinion."

The spirit manifested at all the sessions of this convention is one of the most hopeful signs of the day. The debates were earnest, but the most encouraging feature of the convention was the evidence on all sides of the feeling that now exists that college men and seminary men, pastor, teacher and parent, are all concerned in the welfare of every department of our educational system.

Among the distinguished visitors at the convention was Bishop O'Connell of Richmond, the first president general of the association. It was the influence of his genial personality and the exercise of his tact that brought the representatives of the different Catholic educational interests together. He endeared himself to all educators, and his appearance at the Pittsburgh convention was greeted with a heartfelt welcome that showed the appreciation that is felt for the invaluable services he has rendered to Christian education in America.

Bishop Hartley of Columbus and Bishop Schrembs of Toledo were also present. Letters from Archbishops Prendergast, Messmer, Glennon and others were read, expressing regret at not being able to attend, and giving their blessing and encouragement to the association.

Msgr. Shahan's Address.

The convention was called to order at 11 a. m. by

President Msgr. Thomas Shahan, D. D. He welcomed the delegates to the ninth annual meeting of the association and praised the good work that has been done in all its sections since the last meeting at Chicago. In extent, variety and quality, he said the annual educational output of our Catholic institutions of learning is simply enormous. All grades of our educational work are now developing with increasing success, primary, secondary and university teaching. On all sides there is noticeable an activity unparalleled in the past and at present with its like in any part of the world. There is not a Catholic diocese of the United States in which the educational needs of the people are not foremost in the minds of the ecclesiastical authorities and in which the sacrifices made for Catholic education are not astonishing for their fullness, regularity and cheerfulness. If a similar devotion to the educational needs of Catholic youth could now be roused in all parts of the world, certain adverse conditions of Catholicism would soon be changed, a new and glorious life of active, practical faith would be restored and peoples once in the foreground of religious civilization would again take up their former glorious leadership.

Mgr. Shahan said that the great sacrifices made by American Catholics for education were equally apportioned between generous and loyal laity, the far-seeing and zealous bishops and pastors, and the devoted teachers. Over fifty thousand Catholic Sisters from the Atlantic to the Pacific are generously devoting their lives to the education of millions of children, with no hope of earthly reward, while over twelve thousand priests and brothers are employed in similar generous activities. This spectacle, he said, could rightly be appreciated only from the viewpoint of an intense and lively religious faith which at this time enfolded the vast body of American Catholics, and made them anxious to secure to the next generation a citizenship possessed of all due knowledge, conscious of all great civic duties and alive to the rights and needs of the plain people, but conscious, also, of the rights of God in His own society, and of our religious duties towards the Maker of heaven and earth and the Judge of mankind.

The Catholic Church, he added, was herself a potent educational force, a result of her immemorial experience of the human mind and heart, her perfect organization, her vast membership and her undeniable services to all past generations; even those who went out from her lived for centuries on the intellectual and artistic treasures they took away, and are yet deeply indebted to her for the laws of thought, the masterpieces of literature, the records of the past, the monuments of architecture, and for habits and institutions that are yet the basis of all civilized Christian life. It is a heartening consideration, he said, that the Catholic Educational Association is working in perfect harmony with and subordinated to an authority based upon the word of God and assured of the unflinching support and direction of the Holy Spirit of Wisdom, through whom, alone, individuals and nations rise and prosper and round out their appointed missions.

In conclusion he said that, while education was always the greatest moral force, at any time and under any form of government, in our own day and under popular self-government it was an absolute necessity for the great masses of people, by reason of its intrinsic values and uses, and by reason of popular self-defence against the immoral, irreligious and subversive views that were now everywhere seeking acceptance among the people. In one shape or another he said they were forms or phrases of secularism and naturalism, and if not checked or overcome would in due time reveal the persecuting spirit that slumbered in them, and recent evidences of which were only too well known. It behooves all people of Christian belief, temper and ideals, to be on their guard against the spread of such teaching and to co-operate for the common welfare of the social orders.

Election of Officers.

The annual election of the officers of the association, which took place on Wednesday evening, effected only one change in the existing board. Right Rev. Mgr. Joseph A. Connolly, V. G., of St. Louis, Mo., was elected Vice-President General in the place of Rev. Walter J. Shanley, LL. D., of Danbury, who retired. The officers for the ensuing year are:

President General, Right Rev. Mgr. T. J. Shahan, Washington, D. C.; Vice-Presidents General, Very Rev. James A. Burns, C. S. C., Washington, D. C.; Very Rev.

H. T. Drumgoole, Philadelphia, and Rt. Rev. Mgr. J. A. Connolly, V. G., St. Louis; Secretary General, Rev. Francis W. Howard, LL. D., Columbus, O.; Treasurer General, Rev. Francis T. Moran, Cleveland.

Parish School Department—President, Rev. Joseph F. Smith, New York; Vice-Presidents, Rev. A. E. Lafontaine, Ft. Wayne, Ind.; Rev. A. V. Garthoeffner, St. Louis, Mo.; Rev. W. J. Fitzgerald, Hartford, Conn.; Secretary, Rev. F. W. Howard, Columbus, O.; members of General Board—Rev. H. C. Boyle, Pittsburg; Brother Jno. Waldron, St. Louis.

College Department—President, Very Rev. J. F. Green, O. S. A., Chicago; Vice-President, Rev. Patrick F. O'Brien, M. A., Milwaukee, Wis.; Secretary, Rev. M. Schumaker, C. S. C., Notre Dame, Ind. Members of the General Board—Rev. James J. Dean, O. S. A., Villanova, Pa.; Rev. David Hearn, S. J., New York.

Seminary Department—President, Rev. H. T. Drumgoole, LL. D., Philadelphia; Vice-President, Rev. Dr. Peterson, Brighton, Mass.; Secretary, Rev. F. Corcoran, C. M., Kenrick Seminary.

General Resolutions.

On Thursday morning the following resolutions were unanimously adopted:

Whereas, Taxation for professedly educational purposes is steadily increasing, due to the persistent tendency of the modern state to transgress its proper sphere; be it resolved that though the state has clear and indisputable rights in respect to education, it should limit its activities to the province defined for it by reason and justice, thus reverencing and protecting the rights of child and parent.

Whereas, Equal rights of civic opportunity demand that admission into all educational institutions maintained in whole or in part by public funds shall be open to all citizens, be it resolved that admission to such institutions should be determined solely by the scholastic fitness of the applicant.

Whereas, The continued success of our Catholic educational system depends upon the character and the religious zeal of our teaching body, be it resolved that this association urge upon the clergy and the teachers in our Catholic schools the need of fostering vocations.

Whereas, The necessity of a well-grounded morality in education is a principle for which the Catholic Educational Association stands, be it resolved that we cordially approve the efforts of all who are contending for this principle in the education of the young.

Whereas, The continued success of this association and the further progress of Catholic education depend upon the harmonious and the cordial relations between pastors and heads of Catholic colleges, be it resolved that it is the sense of this convention that all efforts which further this active co-operation merit unqualified commendation.

Be it resolved that the principles and training provided by a study of the philosophy so highly commended by Leo XIII and Pius X, is of the utmost importance to Catholic youth who are to enter the professions or who are by their position likely to be men of prominence and influence in the community.

Resolution of Thanks.

The Catholic Educational Association in its ninth annual convention assembled, desires to express its appreciation of the efforts of all those who have labored so earnestly to make this meeting a success.

We wish to thank in the first place the Rt. Rev. Regis Canevin, Bishop of Pittsburg, for his cordial reception to our delegates and for his substantial interest in our proceedings.

We tender our thanks likewise to the Apostolic Delegate and to all the members of the hierarchy who have honored us by their presence or have encouraged our efforts by their words of approval.

We thank in an especial manner the Rt. Rev. Denis J. O'Donnell, former President General of the Catholic Educational Association, for his continued interest in our work.

We tender our particular thanks to the bishop, the clergy and the local committees of this diocese for their generous provision of facilities for the meeting of this association.

We are especially grateful to the Catholic press and to the press of the City of Pittsburg for their co-operation in bringing the work of this convention to the attention of the general public.